

# IMPROVEMENT ERA.

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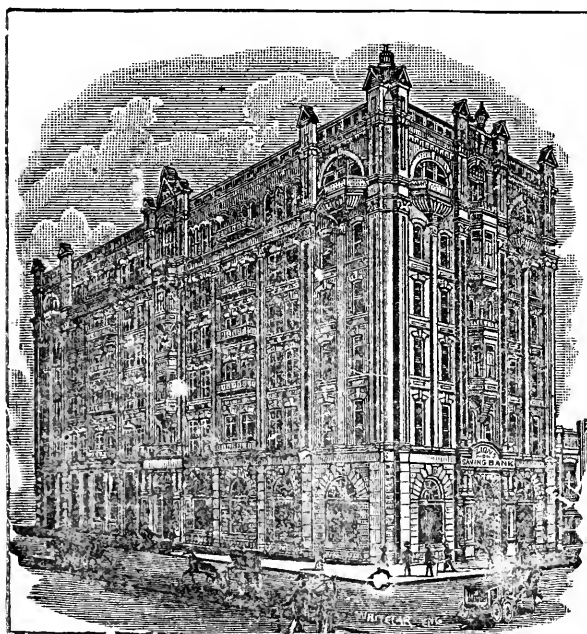
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ELMINA S. TAYLOR.

*Born September 12, 1830; Died December 6, 1904.*

# IMPROVEMENT ERA.

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## INDIVIDUALITY OF MAN.

BY HUGH J. CANNON, PRESIDENT OF THE SWISS AND GERMAN  
MISSION, AND EDITOR "DER STERN."

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Ever since the divine injunction was given to Adam and his posterity to call upon their Father in heaven, religious teachers of all ages have laid much stress upon the importance of prayer. In his forceful instructions on this subject, the Savior told his followers that they should not multiply words, and impressed upon all the fact that the Lord knows in advance what they need. We are taught that a definite plan was arranged before the foundation of this earth for the government of its inhabitants, and that the Almighty rules and overrules the affairs of nations and of individuals in accordance therewith. We have been told that the Lord "doeth all things well," and it may be presumed that he would continue to do so, whether his children prayed or not. An obligation rests upon him to carry to completion every policy which has been inaugurated under his direction, or, failing to do so, he is beaten by his opponent. In view of these facts, some questions naturally arise: Would the original plan be changed if men neglected to pray, or in any other way failed to do the bid-

ding of the Great Master? Are the prayers of human beings effective? Of what use is prayer to the individual who offers it? An affirmative answer to the first question would make it appear that the Lord is dependent upon weak mortals for the fulfilment of his divine purposes, and this idea is rejected by many as not being in harmony with the omnipotence of God. While it is true that the Lord is all powerful, and will eventually carry out his every policy, man has been given his own agency, and can help with the work for which he was chosen, and for which he is better adapted than any other person; or he can temporarily block the way and necessitate a change in the plan, at least to some extent, by compelling the Almighty to find some one to take his place. The Lord is certainly dependent upon no one individual for the success of his work, but it is just as certain that he is dependent upon mankind as a whole.

Man is dealing with the greatest of all problems, that of life; a problem so broad and deep, so illimitable that only the infinite can fathom it. And still he is the essential factor in the solution of this problem, and it cannot be solved without his aid. In fact, it might be said that he himself is the problem. But this much is certain: he is an offspring of the Creator of the universe; he was created to create and to govern: he has inherited his Father's attributes and characteristics, and has been commanded to develop and improve, and not to smother, them. The Lord honors and respects him, and he, without indulging in self-adulation, must honor and respect himself. He is a being of power, capable of thought and of action, and is only lower than his Father to the extent that his faith and experience are less. Thinkers of all ages have realized man's capabilities and the close relationship which exists between him and his Maker. It was this feeling which prompted the German philosopher, Kant, to say, "Give me the material and with it I will build you a world." Prayer teaches man to think and to act, and gives him increased power, for it awakens faith within him, and faith is power; and anything which results in greater power to think and to act is not ineffective. That to which some people have given the name prayer, but which is merely lip service, will not accomplish all this, but prayer will result in thought and power and action. Man's prayer is an appeal to the



Creator for recognition in the conduct of the affairs of life. He advocates a particular policy; certain changes might be made which would in his opinion improve the world's condition, and he has the right, and it is his duty as an interested party, to advocate his views and express his desires. They may be entirely personal, and his suggestions apparently may not effect anyone except himself and his immediate associates. He may ask for better health for himself and for his family, for power to overcome evil, for greater gifts, for more ability and increased opportunities to do good; but let it be for what it may, his prayer is an appeal for recognition—a request that his individuality be considered. Realizing how insignificant he is compared with the Almighty, that he of himself is nothing more than the dust of the earth, and is dependent upon his Maker for life itself, this appeal will naturally be made in humility, and not as a demand; but his Father, who gave him life, and commanded him to develop all his gifts, will most assuredly accord him recognition, will listen to his voice, and if his policy be wise, it will be followed. If not, it is usually rejected and a wiser one prevails, and it is well for man that this is the case, for the very things which seem to him the most desirable would often retard his progress, and instead of being a blessing would result in his downfall. But through it all, whether his prayer be answered or not, his individuality is developed, and his capabilities are enlarged. He is, so to speak, a member of the board of directors of this great universe, and through prayer he becomes an active, instead of merely a passive, member—a positive instead of negative part of the controlling power of the world. He makes a plea for a wayward son, as Alma of old did, and the history of a nation is changed. He makes a mute, perhaps even an unconscious, appeal for himself; his own life is affected by it, and whatever affects his life affects the universe. The Lord never has taken and never will take man's individuality from him. It is his, and one might say that it is the only thing which he really possesses. Goethe says: "The body may pass away as a garment, but I, the well known I, I remain." It is true that through miraculous interposition, lives have been completely changed. Men in error, exerting all their energies to overthrow righteousness, have suddenly become valiant champions of truth, and have counted as nothing

affliction, persecution, and even death itself, for the newly espoused cause. Paul and Alma were good examples of this. But these men did not lose their individuality in the slightest degree; their eyes were merely opened to behold the light, and the very characteristics which brought them into prominence as persecutors of the Church, when rightly directed, made them mighty defenders of the faith. Certainly prayer, whether spoken in words or merely an inarticulate desire, instead of destroying or even curtailing the individuality of man, is one of the most potent factors in its development.

And what is said of prayer in this respect, may also be said of inspiration and revelation. No prophet ever lived who did not impress his individuality upon his work. No prophecy was ever uttered, no revelation was ever received, in ancient or modern times, that was not stamped with the personality of him through whom it came. A man must be natural in order to be successful, whether he be a prophet, speaking under divine influence, or a street cleaner. He must do things in his own way, no matter how abundantly he may be blessed with inspiration, and must assert his individuality in his method of telling things, no matter how clearly the Spirit gives him the subject matter. There is hardly a grown member of this Church who has not heard men speak when it was evident to all assembled that they were inspired. Their very features were lighted up with the Holy Spirit, and their words burned into the hearts of their hearers, making an impression which neither time nor eternity can efface. And still these words may have been very imperfect from the standpoint of the grammarian. Critics find fault with the language, in the revelations received by the Prophet Joseph Smith, and think the Lord, if he had anything to do with them, should have used better English. Do such people think that a prophet is nothing more than a talking machine, which repeats exactly the same words which it hears, and in precisely the same tone of voice? If this were so, the weaker the man, and the less character he had, the more successful he would be as a prophet, and the Lord would select as his servants men who resemble the average picture one sees in the world of the Savior, weak, effeminate, and with absolutely no character or individuality in the face. An intense, vigorous per-

sonality would be entirely useless as a prophet, for such a one would be sure to do things in his own way, and would thus destroy his gift. But are weaklings the kind of men the Lord has chosen to carry out his purposes? A very slight acquaintance with Biblical characters gives to this question an emphatic negative answer. He has invariably chosen men of strength and influence, great men, men who could command, but who have been willing to be dictated to by him, as a truly great man always is willing to be commanded by his superior. It is only the small-souled, inferior creature, who cannot be directed. Possessing none of the elements of greatness in reality, he fears that his insignificance will be detected, and effects greatness by placing himself above the commands of his superiors. The greatest Being who ever lived upon the earth, was greater in his utter submission to his Father's will than in anything else. But he was not a weakling, physically nor mentally. It requires strength and individuality, and plenty of it, to enable one to leave an influence in the world which will endure for many hundred centuries, and effect millions upon millions of people. No one would dare accuse Moses of being a weak, feeble creature, and no one would think for a moment that he was merely a poll parrot, or a talking machine. His individuality is clearly discernible in every word which he spoke, and in every act performed, from the time he arose in defense of his down-trodden brethren, and slew the Egyptian, until the end of his remarkable career. He was a wonderful prophet, so full of power that the Lord told him his commands should be obeyed as though he were God, and his greatness as a prophet and lawgiver was due to the greatness of his individuality—an individuality which had existed since the beginning, and which even the Almighty could not destroy. And what is true of Moses, is equally true of all the prophets that have followed him, ancient or modern: they, too, have been great in proportion to the greatness of their individuality. The Lord naturally delights in the development and strength of his children, and the stronger the character, the more useful to him, provided, of course, the strength be properly controlled. But even where it is not, the individuality is never destroyed, as is so clearly shown in the case of the enemy of all righteousness; and

we are told that it was on this very point that the difference arose between the Lord and Lucifer.

Most people of the world, even among those who believe in a future life, think that with death we will lose our individuality. They have already robbed the Almighty of his identity, and with death they would rob us of ours. But the Latter-day Saints have an incomparably higher hope. To them, there are no limitations. They have the assurance that God is a personality, a creator, a ruler, and not an intangible, incomprehensible nonentity; they resemble him now, as the offspring always resembles the parent, and their aim is to be like him in all things. Those who can think and feel and hope, will cry with the old German, Herder, "Give me great thoughts," and will add, as Goethe did, "And a clean heart." The goal for which they strive is an exalted one, but to him who will put forth effort, it is not unattainable. It is easy to be mediocre; it requires intense energy and high aspirations to rise above mediocrity.

Zurich, Switzerland.

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### HOPE, THE IMMORTAL DAUGHTER OF GOD.

Suso, the great monk and mystic, one of the simplest and best men that ever lived, had a touching habit. Every time that he met a woman, the oldest and the poorest, he stepped respectfully aside, though to do that he must set his bare feet among the thorns or in the muddy gutter. "I do that," he said, "to render homage to our holy lady, the Virgin Mary!" Let us render to hope a like reverence. If we meet it under the form of a spear of wheat which pierces the furrow, the bird which broods and feeds her nestlings, of a poor wounded animal which gathers itself together, rises and continues its way, of a peasant who labors and sows a field ravaged by inundation and hail, of a nation which slowly repairs its losses and heals its wounds, under no matter what humble and suffering exterior, salute it. When we encounter it in the legends, the untutored songs, in the simple beliefs, salute it again. For it is the same always, the immortal, the indestructible daughter of God!—Charles Wagner's *The Simple Life*.

## THE AWAKENING.

(*M. I. A. Baritone Solo.—For the Improvement Era.*)

---

Let me open my ears to the gospel of truth  
That my Father reveals from above;  
Let me open my eyes to the glory of God,  
And I'll open my heart to his love!  
Let me come to my Father, and learn for myself  
That the gospel to earth is restored;  
Let me come to my Savior and list to his voice,  
And I'll know my redeemer and Lord.

If eternal is life, then my life is to be  
In accord with my faith and desire!  
And the highest ideal that God has revealed  
Is the holiness faith will inspire.  
Let the holier life of a saint then be won,  
As I add grace to grace all divine;  
Let me walk in his ways till I gain my reward,  
And a glory celestial is mine!

Let me open my eyes to the glory of God,  
Let me open my heart to his love,  
And I'll open my ears to the gospel of truth  
That my Father reveals from above;  
And my soul shall progress in the light of his faith.  
Till the measure of heaven I span;  
For the light and the truth that have glorified God,  
He reveals for the glory of man!

J. L. TOWNSEND.

Payson, Utah.

# BOOK OF MORMON LANGUAGE.

## HEBREW—EGYPTIAN.

---

BY DR. FREDERIC CLIFT, OF THE BRIGHAM YOUNG UNIVERSITY.

---

The missionaries of the Church of Jesus Christ of Latter-day Saints announce to the world that the plates of the Book of Mormon, as received and translated by the Prophet Joseph Smith, were engraved in Hebrew-Egyptian characters.\* The statement often calls forth a smile of incredulity, and frequently a query as to how Lehi and his companions, residents of Jerusalem, came to write

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\* Regarding the author's statement that the Book of Mormon was engraved in Hebrew-Egyptian characters: It is clear that Nephi wrote his part of the Book of Mormon in Egyptian characters (I Nephi, 1: 2.) It is also clear that Mormon and Moroni wrote their part of the record in the Egyptian characters (Mormon 9: 32.) While it is true that the statement is made that the Egyptian characters were altered by the Nephites, we are scarcely warranted in concluding that these alterations were produced by intermingling the Egyptian with Hebrew characters, but were constituted by changes in the formation of some of the Egyptian letters. The foundation of this Egyptian literature among the Nephites was the Jewish scriptures on the brass plates written in Egyptian characters (Mosiah 1: 3, 4.) So that, considering all things, one must rather incline to the opinion that the fact that the Nephite records were written in the Egyptian, comes from the circumstance of Lehi's being an Egyptian scholar, and that the Hebrew scriptures he carried with him into the wilderness were also written in Egyptian characters, than to the theory that Judea was a border land between Assyria and Egypt, and hence possessed a mixed language made up of Hebrew-Egyptian-Arabic, etc.—EDITORS.

their history in a language which was not that of the Hebrews. Enquirers, of course, do not accept Nephi's statement: "I make a record in the language of my father, which consists of the learning of the Jews, and the language of the Egyptians" (1 Nephi, 1: 2), and call for proof from the Bible, the Stick of Judah.

At this time, when so many are studying *New Witnesses for God*, it is perhaps appropriate to consider the evidence confirmatory of Nephi's statement. In the interview between Martin Harris and Professor Anthon, a celebrated linguist, the latter stated that the characters presented to him by Martin Harris, being portions of a transcript taken from the plates of the Book of Mormon, were Egyptian, Chaldaic, Assyriac and Arabic, and that they were true characters (see Manual, 1903-4, pages 45-51.) Professor Anthon thus unwittingly associates the transcript with the four languages in use amongst the Hebrews, at the time when Lehi left Jerusalem. At the moment when Professor Anthon made this statement to Martin Harris, and admitted by his own letters to have been so made, he was wholly ignorant as to where the transcripts came from, or their history. As soon as the professor was told that the plates had been given by an angel of God to a man, *then* living, he, like the majority of the men of the world at that time, repudiated the idea of new revelation, and withdrew the certificate he had given; but he could not withdraw the fact that he had expressed his opinion as to their being genuine, and that they were in the character and language common to the Hebrew people at the time named—700 to 600, B. C.

This should be sufficient confirmation of Nephi's statement, but inquiry into the conditions surrounding the Hebrew people must satisfy an honest investigator that it was perfectly natural that Lehi should use, and that the Book of Mormon should be the first to give, and in fact today gives, the only rational explanation or reason for the American Indian being in possession of Egyptian and Semetic words, symbols and written characters.

It is said, "Conquering kings their titles give;" it might be said, "Conquering kings their language give." The accompanying diagram shows that the Hebrews invariably absorbed the language of their conquerors. In the providence of God, the scriptures were thus translated into the controlling language of the day; and as a

result, a true knowledge of Jehovah was thus communicated to Assyrians, Chaldeans, Egyptians, Greeks, and later to the Latin, Anglo-Saxon and heathen, races. When the Assyrians overran that portion of Palestine belonging to the ten tribes of Israel, we find that the five books of Moses were translated into the Assyrian dialect, and they form what is known today as the Samaritan Pentateuch. So, too, Judea, having been overrun by the Assyrians, Babylonians, Egyptians, Arabians and neighboring nations, we find the Jewish people adopting their language, and that about 500, B. C., Ezra compiled the Jewish sacred writings in Chaldaic, whilst even today the Synagogue services of the Jews, in the city of Frankfort-on-the-Main, are held in that language.

Again, there was constant intercommunication between Jerusalem and the country lying southwest of that city and Egypt, but in addition to this, the kings of Egypt, at different periods, not only obtained supremacy over the kings of Judah, but made Palestine the battle ground, in their conflicts with the kings of the further East. Thus the Hebrews, being between the hammer and the anvil, applied first to one and then to another of their rival neighbors for aid. In 970, B. C., Shishak, king of Egypt, captured Jerusalem, and reduced Judah to tribute, and omitting the various struggles during the intervening years, we find that in 608, B. C., only a few years before Lehi left Jerusalem, Necho, king of Egypt, having slain the "good Josiah," king of Judah, and deposed his son and successor, placed Jehoiakim on the throne. Four years later, the Babylonian prince, Nebuchadnezzar, defeated the Egyptians at Carmenish, and brought the Jews under Chaldean authority. Men, as a rule, gravitate to the country whose language they speak; and, as a result, after the death of Gedaliah, the Jews sought refuge in Egypt. Digressing for a moment, we find from II Maccabees 2, that Jeremiah was one of these refugees, and that when he "came thither he found a hollow cave wherein he laid the tabernacle and the ark and the altar of incense, \* \* \* saying, as for that place it shall be unknown until the time that God gathers his people again together, and receives them unto mercy. Then shall the Lord show them these things, and the glory of the Lord shall appear." Objection is taken to the Book of Mormon that it is unreasonable to suppose that the Lord would cause the history of his



people on *this continent* to be buried in the earth and brought forth in these latter-days. Is it more inconsistent than that the Lord will in due time bring forth the Ark of the Covenant from its hiding place in a cave, preserved from rust and decay, as the plates were?

Again, Jerusalem was only some two hundred miles from the Nile, the center of Egyptian power. It is a fact that a border language is always a mixed one—thus Alsace and Lorraine formed German territory, then became French, and are now again German. Each nation impressed their language upon the inhabitants, and as a result, the language of these provinces is a mixed one, the more highly educated speaking both. And so we may believe it was in the borderland of Judah and Egypt. The language was to some extent affected, just as our Anglo-Saxon was affected by the Norman-French; and it must be admitted that after the captivity, it was considerably affected by the intercourse of the Jews with foreign nations. Even our Savior's Galilean dialect was a provincial form of Hebrew. When Lehi, therefore, who was one of the more highly educated, (I Nephi 1. 1.) and contemporary with Isaiah, Ezekiel, Jeremiah, Daniel and other prophets of the Lord, received warning of the impending destruction of Jerusalem, and instructions from God to set forth on his journey to this continent of America, he, led by divine power (I Nephi, 2: 4, 5) "departed into the wilderness \* \* \* and he came down by the borders near the shore of the Red sea," viz, the borders of Egypt. The actions of Lehi and his sons show their acquaintance with the wilderness, or country which lay between Jerusalem and Egypt, and their knowledge of the language cannot but be presumed. In this same chapter of Nephi, we find that the records which they took with them "did contain the five books of Moses, and also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah, and also many prophecies which have been spoken by the mouth of Jeremiah." These records, written in Hebrew, with admixture of the four dialects mentioned by Professor Anthon, comprise our Bible, the Stick of Judah, practically the Old Testament history down to 600, B. C., as now accepted by Jew and Christian alike.

A few years later, Ezra began his compilation of the Stick of

Judah, whilst Nephi began the history of his people—the Stick of Joseph—each being added to until, in 1830, the two sticks became one in the hands of Joseph the Ephraimite, in accordance with the prophecy of Ezekiel.

Professor Anthon's statement that the Book of Mormon transcripts showed characteristics of four ancient languages: Chaldaic, Assyriac, Egyptian and Arabic, is shown to be both reasonable and correct, from the following:

1. The Hebrew language was Semetic in origin, and was brought from Ur of the Chaldees. The seventy years captivity of the Jews in Babylon or Chaldea made the Chaldean language a prevailing one, as shown by Ezra's compilation of the Stick of Judah in that dialect, and the use of it in some of their synagogues.

2. Joseph, the son of Patriarch Jacob, became governor of Egypt and having married a daughter of an Egyptian priest, he and his descendants necessarily spoke and used the Egyptian language. So, too, when Moses brought the Hebrews out of Egypt, they had adopted many of the characteristics of that country, and their subsequent intercourse and the authority exercised over them by Egyptian kings, made the knowledge and use of the Egyptian language a necessity.

3. The Samaritan Pentateuch shows conclusively that Assyrian characteristics have been absorbed into the Hebrew language.

4. Although not so self-evident, the fact that the Arabs were near neighbors of the Jews on the east and south is sufficient to justify us in accepting Professor Anthon's statement that the transcripts contained Arabic characters.

The conditions existing prior to Lehi's departure from Jerusalem continued until Ptolemy Soter, king of Egypt, took possession of Syria, captured Jerusalem, and transported ten thousand Jews to Egypt, who, with others, are described in John 8: 35, as "the dispersed among the Gentiles." They adopted the Greek language, and this led to a Greek version of the Old Testament known as the Septuagint. The Jews of this period, like the Christians of later date, split up into sects, the most prominent being the Pharisees, the Sadducees and the Essenes. The Pharisees were of the poorer class, and, like the Catholics of today in the Christian world, were strict observers of the law and the manners, customs and language of their fathers. Whilst the Sadducees

were of the wealthier and more highly educated class, they patronized Greek manners, and introduced a rationalized paganism into the Jewish worship. This introduction of Greek paganism conduced to the apostasy which so blinded the eyes of the Jews that they did not recognize "the Christ" as their Messiah, and is analogous to the introduction of Latin paganism into the Christian church, which brought about the general apostasy from the Gospel of Christ, and the necessity for a new revelation by an angel to the Prophet Joseph Smith, through whom the Sticks of Judah and Joseph have become one.

### THE SCRIPTURES.

The language of the nation controlling the destinies of Palestine is found reflected in the Scriptures of that period. Hebrew, the language of the Jews, was introduced from Ur of the Chaldees by Abraham—2126 B. C. It is a Semitic language, and is related to the Syriac, Chaldee, Assyrian, Phœnician, Arabic and Ethiopic dialects. The Egyptian language had Semitic analogies and received a considerable infusion of Semitic words.

The foundation of all Scripture is the Pentateuch (pente, "five," and "teuchos," a volume). The five books of Moses contain the earliest revelation from God.

### THE PENTATEUCH.

The first five books of the Bible—written by Moses in Hebrew—about 1450 B. C.

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#### SAMARITAN PENTATEUCH

Used by the colonists imported to take the land from which the Israelites had been deported to Assyria.

It comprised the 5 books of Moses, and was written in Hebrew characters but in the Assyrian dialect.

King of Assyria controlled the country and gave the language to the book.  
—About 700 B. C.

#### HEBREW SCRIPTURES

Included not only the five books of Moses, but also the history of the whole house of Israel—the twelve tribes—down to first year of King Zedekiah, 599 B. C.

They were written in Hebrew with admixture of Egyptian and other dialects.

Palestine was the battle ground of Egyptian and eastern kings, and Judea from time to time came under Egyptian control. As an instance, "The king of Egypt (Necho) made Eliakim \* \* \* king over Judah and Jerusalem and turned his name to Jehoiakim."—II Chron. xxxvi: 4.

Jerusalem was a border city—various dialects, including Egyptian, were in use among the people.

In 975 B. C. the Hebrew nation, as foretold in prophecy, was divided into the two kingdoms of Israel and Judah. "Then I cut asunder mine other staff. \* \* \* that I might break the brotherhood between Judah and Israel."—Zech. xi: 14. "So Israel rebelled against the house of David. \* \* \* There was none that followed the house of David but the tribe of Judah only."—I Kings xii: 19, 20.

The Prophet Ezekiel also foretold that the Scriptures would run in two distinct channels. "Moreover, thou son of man, take thee one stick and write upon it. For Judah \* \* \* Then take another stick and write upon it, for Joseph, the stick of Ephraim."—Ezekiel xxxvii: 16.

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STICK OF JUDAH.

JEWISH SCRIPTURES.

Ezra's compilation, with addition of writings of later prophets.

In Hebrew - Chaldaic characters  
—King of Persia controlled the country and gave language to the Book.—  
About 445 B. C.

SEPTUAGINT VERSION.

A Hebrew-Greek translation of Ezra's compiled Jewish scriptures. This was made by direction of Ptolemy Philadelphus for his library at Alexandria, and was used by the "Jews of the Dispersion," who had adopted the Greek language.—Made about 285 B. C. Christ and his Apostles quoted from this translation.

NEW TESTAMENT SCRIPTURES.

Apostolic writings in Hebrew-Greek  
—originals all lost—From 31 to 97 A.D.

LATIN OR VULGATE VERSION.

A Latin translation of the Old and New Testaments made by St. Jerome.

STICK OF JOSEPH.

BOOK OF MORMON.

I Nephi 5: 10-13, shows Lehi had Hebrew scriptures and records down to the first year of King Zedekiah.

Lehi and his descendants used, and the Book of Mormon plates were written in, Hebrew-Egyptian characters.—I Nephi i: 2. Book of Mormon, ix: 32.

Nephi's records commence in 599 B. C., eleven years before the Babylonian captivity.

BOOK OF MORMON.

Records, abridgment and Mormon's own record,—599 B. C. to 400 A. D.

BOOK OF MORONI.

Moroni completes record of Mormon and includes history of the Jared-

The Roman Catholic Bibles are translations from this version—385 A. D.

WYCLIFFE'S VERSION.

This, the first English translation, was made in 1384 A. D. from the Latin Vulgate.

TYNDALE'S VERSION.

This was the first English translation made direct from the Hebrew-Greek scriptures. It was the foundation of what is known as the "Great Bible" of Henry VIII.—1525-1535 A. D.

GENEVAN OR CALVINISTIC BIBLE

With doctrinal marginal notes.—1560 A. D.

BISHOP'S BIBLE

With Episcopalian bias.—1568 A. D.

KING JAMES OR AUTHORIZED VERSION.

This Bible is the one in general use today. A compromise translation. Puritans would not accept Bishops' Bible, and James, in the interest of Episcopal church, would not accept the Calvinistic marginal notes in Genevan Bible. This compromise is responsible for many erroneous doctrines.—1611 A. D. See IMP. ERA, vol. vii, page 654.

REVISED VERSION.

Revision by English and American committees. These had access to manuscripts and documents discovered since the authorized version of King James. Members of the committee were appointed from conflicting sects, and like the King James, it is a compromise translation, disputed points being settled by vote of the members.—1880-1885 A. D.

AMERICAN STANDARD REVISION, 1901.

A further revision by the American

ites. Also adds his own personal records—About 421 A. D.

BOOK OF MORMON.

Translation by the Prophet Joseph Smith. "Through the medium of the Urim and Thummim I translated the records by the gift and power of God." *Joseph Smith*—1827-1830 A. D.

Committee. See IMP. ERA, vol. vii,  
page 774.

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Sticks of Judah and Joseph become one in the hand of Ephraim, when the Church of Jesus Christ of Latter-day Saints was organized—6th April, 1830, and accepted both books as containing divine revelations from God.—Ezekiel, xxxvii: 17.

Provo, Utah.

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### LONGFELLOW'S PSALM OF LIFE.

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The *Psalm of Life*, by Henry Wadsworth Longfellow, is reprinted in the ERA in response to a request from some elders in Holland. It will interest the reader to know that Mr. Longfellow said of this poem: "I kept it some time in manuscript, unwilling to show it to any one, it being a voice from my inmost heart, at a time when I was rallying from depression." Before it was published in the *Knickerbocker Magazine*, October, 1838, it was read by the poet to his college class at the close of a lecture on Goethe. Its title, though used now exclusively for this poem, was originally, in the poet's mind, a generic one. He notes from time to time that he has written a psalm, a psalm of death, or another psalm of life. The "psalmist" is thus the poet himself. When printed in the *Knickerbocker* it bore as a motto the lines from Crashaw:—

"Life that shall send  
A challenge to its end,  
And when it comes say. Welcome, friend."

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Tell me not, in mournful numbers,  
Life is but an empty dream!—  
For the soul is dead that slumbers,  
And things are not what they seem.

Life is real! Life is earnest!  
And the grave is not its goal;  
Dust thou art, to dust returnest,  
Was not spoken of the soul.

Not enjoyment, and not sorrow,  
Is our destined end or way;  
But to act, that each tomorrow  
Finds us farther than today.

Art is long, and Time is fleeting,  
And our hearts, though stout and brave,  
Still, like muffled drums, are beating  
Funeral marches to the grave.

In the world's broad field of battle,  
In the bivouac of life,  
Be not like dumb, driven cattle!  
Be a hero in the strife!

Trust no Future, howe'er pleasant!  
Let the dead Past bury its dead!  
Act, act in the living Present!  
Heart within, and God o'erhead!

Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time;

Footprints, that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again.

Let us, then, be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait.

## LOYALTY.\*

BY MAUD MAY BABCOCK, PROFESSOR OF ELOCUTION, UNIVERSITY  
OF UTAH.

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There is a general impression among people, as soon as you speak of loyalty, you mean a little Fourth of July effervescence—a few firecrackers, a flag, a few shouts, a turning out to see the President, to see the governor of the state, or something of that kind. Therefore, when this topic was given to me, I went to the dictionary to see what it said loyalty is. The Century dictionary says that “loyalty is to be true and faithful in allegiance; to be constant in service, in devotion.” I want you particularly to note that it is, “to be constant in service, in devotion.” Loyalty is not a passive thing; it is active; it is not to believe, but to do. It is engendered in the very heart, and we grow in loyalty by acting loyally, as we grow always by doing.

The Lord, himself, has said, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven.” There are many among our people—maybe I am wrong in this matter—by bearing testimony of their loyalty to the Church and loyalty to the founder of this Church, think they have absolutely discharged all obligation. When they have stood upon their feet and testified that they know that the Prophet Joseph Smith was a prophet of God, and that all who have succeeded him have been prophets of God, they think that nothing more is required at their hands. And yet those same people, to take a simple illustration, will go directly to their homes, and the very first thing that will be placed upon

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\* An address delivered in the Salt Lake Tabernacle, at the M. I. A. conference, June 5, 1904.



the table, and of which they partake with blessing, is food that sets at defiance the Word of Wisdom—a law given through this same prophet, Joseph Smith, and which has been declared to be the truth of God by every prophet, seer and revelator who has stood at the head of this Church in this generation. These people, to my mind, seem not to be loyal, because we should “do the will of the Father which is in heaven,” not say, “Lord, Lord,” or “the Prophet Joseph Smith is a prophet of God,” but acknowledge “in every act and every word that proceedeth from our mouth,” that we are trying to live up to God’s laws.

Take an example, one that I heard only the other day, of a very good brother, who is, no doubt, trying to live his religion. He has been upon a mission. He has a large family, and he would no doubt testify very strongly and very loudly, as I said before, of the divinity of this latter-day work. He had been to a meeting and held his hand up in loyalty that he would sustain the officers that were placed over him. Yet, on returning to his home, because at this meeting the Word of Wisdom had been preached, he said that that was “all right for those high in authority to talk about, but they don’t practice it.” This seemed to excuse his own breaking of that law. Will we not be judged by our own actions, our own uplifted hand, when we fail to sustain our brethren by doing that which they preach to us? Let us be honest and upright, and stand firm, and acknowledge that we are in the wrong, and try to be loyal by doing all that is good.

Now, to carry this just a little further: a good brother’s daughter has been in the city for several years. She has been attending the Young Ladies’ Mutual Improvement associations. She has learned, in these associations, what the Word of Wisdom means, so that now, when she goes home, she does not partake of all the food put upon the table, because she feels that it is wrong, and that it is disloyal to her faith. I cannot feel that the Spirit of God can be fully in this household, when the father of this household rebukes this daughter for not partaking of forbidden food, and thinks she is “high-toned,” and says she has grown above the family, because she will not longer partake of things which God has said are not good for man. Which is loyal?

Loyalty is not servility. Many in the world think that we are

a servile people—that we are led about by the nose—by the influence of those in authority. This is not true. We are loyal to our brethren, but not servile. Every true Latter-day Saint is loyal in this manner. Why? Because we know we have that knowledge within us that those in authority stand as prophets of God unto us, and, if we have the Spirit of God, we recognize his voice, and our loyalty and obedience proceed from that very knowledge; we know the right and act accordingly. No person can be truly loyal to the Church and to the authorities of this Church, unless they are keeping the laws of this Church; and no man can be influenced, unless he recognizes the words are just and true; that those brethren are right. Is the college man “led by the nose” when he accepts the truth given him by a teacher, and proceeds to carry it out in life? No more are we.

Now, another misconception the world has of us is, that we are disloyal to the government that God has placed over us in this land. If there is one people on the face of the earth who should be loyal to the government, and who should be loyal to the state, it is this people, the Latter-day Saints. Why? Because we have more revelations—modern revelations—upon our statute books upon loyalty to government than all the other denominations put together. Christ only suggested the idea when he said, “Render unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s;” but through the Prophet Joseph Smith, God spoke and said, “We believe in being subject to kings, presidents, rulers and magistrates, and in obeying and honoring the law. We believe that governments were instituted of God for the benefit of men, and that he holds men accountable for their acts in relation to them, either in making laws or in administering them for the good and safety of society.” Can we be disloyal?

Loyalty to the state, or to the government, is not pessimistic; it is optimistic.

I wish that every young man who has any hopes or aspirations for a political life would read carefully and thoroughly Webster’s Reply to Hayne, that he might not feel that he was elected to the legislature, or to Congress, to go there selfishly, to serve simply his own section of country; but that he might understand that he goes there to serve the whole people. We see so much legislation

that, to me, seems very disloyal. For instance, the "trading"—"if you will pass this bill, which will help my section of the country, I will help you pass that bill, which will help your section of the country," without weighing the matter to see whether either may be for the good of the whole people of the land. Too much of this legislation is "borrowing from Peter to pay Paul," and from Paul to pay Peter, until both are impoverished.

Moses, when he voiced the word of the Lord upon tables of stone, said, "Honor thy father and thy mother, that thy days may be long in the land which the Lord, thy God, giveth thee." We come naturally from loyalty to country, to loyalty to our families—the unit of the state. We should be loyal to our mothers and fathers; we should be loyal to our children. Now, again, it does not appear to me that loyalty means retrogression, not to gain any more than our mothers and fathers have gained. A basic principle of our gospel is Eternal Progression. If we were to follow the footsteps of our parents, neither the fathers and mothers of this audience, or this audience, would be here. Most of us, or our fathers and mothers, have seen the light, have known that there was greater progress in a new direction, to serve God in a higher way than our fathers and mothers have done; and, therefore, we have felt, in order to be loyal to God and loyal to our families, in the long run, we must accept this religion, first of all, to forsake fathers and mothers and serve God. This does not mean, however, that because we have embraced the truth, that we are to throw the poor father and mother out into the street, that we are to consider that they have no claim upon us in the future, because we recognize the truth. Our religion should teach us to take care of our fathers and mothers. We are to do for them every thing that lies in our power to do; and, as true Latter-day Saints, we will be able to serve them far, far better than we ever could have served them had we remained, as they, perhaps, might have wished us to. Let it not be said of the Latter-day Saints, that their fathers and their mothers are not being taken care of. Honor your father and mother, love them, care for them, and be patient with them.

We have the grand example of Ruth, of true loyalty. You remember the story of the mother-in-law of Ruth, how they went

into the land of Moab, and her two sons married there two Moabite women. These two sons and the father died in that strange country, and the mother, desiring to return to the children of Israel, started on her way back, and these two daughters-in-law followed her, weeping, to the gate of the city, and Orpah kissed her mother-in-law, but Ruth clave unto her; and she said, "Your sister has gone back unto her own people, and unto her gods; return thou after thy sister-in-law." And Ruth said, "Entreat me not to leave thee; for whither thou goest, I will go; and whither thou lodgest I will lodge. Thy people shall be my people, and thy God, my God."

Let us not be afraid, at any time or under any circumstances, to declare the truth which God has made known unto us. Our President has set a most wonderful example to us, when he stood before the nation, suffering untold humiliation for the truth. God even now has vindicated him, and the whole people of the United States look upon him in reverence or wonder. Let us follow in his footsteps, and not be afraid to confess the truth under any circumstances. And just a week ago, one of our sisters, in St. Louis, had the courage to stand loyally for her people, and I hope that we will follow her example. Two years ago, a young lady who had never before been out of this state at all, was in the east, studying. She was at Chautauqua Lake, New York. There she heard Dr. Elliot, who had been to Utah, tell lurid tales of her people. When this girl, not yet twenty years of age, heard her people maligned by one who should have known better, she told the authorities of Chautauqua that Dr. Elliot's tale was a lie, and that Dr. Elliot knew it; that she had been brought up with this people; that this people were her people, and that their God was her God. Dr. George E. Vincent, who will be here next week, was extremely kind to her, and asked her if she would not like the platform of Chautauqua to speak upon and to defend her people. That young girl in all humility, with faith that God would assist her, said that she would be glad to defend her people in that vast theatre at Chautauqua; and therefore she expected to have the privilege of doing this, and using her might to offset what those other women had said, and declare what she knew to be true. But Dr. Vincent was very much chagrined, a few days later, when he came to her to

say that he would have been very glad to have her speak, and used all his influence to get her the opportunity, but the authorities stated that Dr. Elliot's story was the one the people of the United States wanted to hear, and they did not want to hear the other side—the truth.

Let us progress in loyalty, “be constant in service and devotion;” and may we take the admonition of the Savior, that “No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.”

Salt Lake City, Utah.

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#### YOUTH ON THE FARM.

The animals on a farm are a joy and a discipline, too, to the children. What gymnasium offers a chance for youthful development, physical and mental, equal to a yoked pair of untamed yearling steers? In gaining dominion over them the boy gets the strength and enjoyment which come from learning how mind may dominate all else. As he “broke” the steers, so in later life he meets difficulties with determination and conquers them. Country life may be made richer by a study of the most common animals of the farm. They are living, growing, intelligent creatures, and there is sympathy between the child and the young animals; he loves and understands the calves and the lambs, and even the young pigs, and they are far safer companions for him than the precocious city youths, already familiar with small vices. When he is a man, perhaps the head of a large business, or prominent in the affairs of the land, (for such men were usually country-bred,) he remembers the ox-team, the spirited colt, the cows that broke into the cornfield. No such joy has come to him since as he found in the cool woods watching the squirrels and kingfishers, the young foxes at play, the baby opossums jumping into their mother's pouch, when he broke a twig trying to get near enough to catch one. Here in the wood where he built a dam and erected his first water-wheel, he absorbed, unconsciously, what neither city nor books can give. He realizes it in after life, and wishes some one had helped him, then, to a fuller knowledge and employment of what country life has to give.—*Farm Journal*.

## PETER KLAUS.

### A GERMAN LEGEND.

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All the boys have read Rip Van Winkle, written by that prince of American writers, Washington Irving. If any have not read the story, then surely they have seen it played on the stage. It was recently presented in the Salt Lake Theatre, and periodically comes to all play-houses. However, so many may not have heard of the legend of Peter Klaus, which was the source of Irvings amusing story of Rip. To those who admire Van Winkle, this tale of Klaus will prove especially interesting. Here it is, then, as told by an old writer:

Peter Klaus was a goatherd of Sittendorf, and tended his flocks in the Kyffhausen Mountains; here he was accustomed to let them rest every evening in a mead surrounded by an old wall, while he made his muster of them; but for some days he has remarked that one of his finest goats always disappeared some time after coming to this spot, and did not join the flock till late; watching her more attentively, he observed that she slipped through an opening in the wall, upon which he crept after the animal, and found her in a sort of cave, busily employed in gleaning the oat-grains that dropped down singly from the roof. He looked up, and shook his ears amidst the shower of corn that now fell down upon him, but with all his inquiry could discover nothing. At last he hears above the stamp and neighing of horses, from whose mangers it was probable the oats had fallen.

Peter was yet standing in astonishment at the sound of horses in so unusual a place, when a boy appeared, who by signs, without speaking a word, desired him to follow. Accordingly he ascended a few steps and passed over a walled court into a hollow, closed in

on all sides by lofty rocks, where a partial twilight shot through the over-spreading foliage of the shrubs. Here, upon a smooth, fresh lawn, he found twelve knights playing gravely at nine-pins, and not one spoke a syllable; with equal silence Peter was installed in the office of setting up the nine-pins.

At first he performed this duty with knees that knocked against each other, as he now and then stole a partial look at the long beards and slashed doublets of the noble knights. By degrees, however, custom gave him courage; he gazed on everything with firmer look, and at last even ventured to drink out of a bowl that stood near him, from which the wine exhaled a most delicious odor. The glowing juice made him feel as if re-animated, and whenever he found the least weariness he again drew fresh vigor from the inexhaustible goblet. Sleep at last overcame him.

Upon waking, Peter found himself in the very same inclosed mead where he was wont to tell his herds. He rubbed his eyes, but could see no signs either of dog or goats, and was, besides, not a little astonished at the high grass, and shrubs, and trees which he had never before observed there. Not well knowing what to think, he continued his way over all the places that he had been accustomed to frequent with his goats, but nowhere could he find any trace of them; below him he saw Sittendorf, and at length, with hasty steps, he descended.

The people whom he met before the village were all strangers to him; they had not the dress of his acquaintance, nor yet did they exactly speak their language, and, when he asked after his goats, all stared and touched their chins. At last he did the same almost involuntarily, and found his beard lengthened by a foot at least, upon which he began to conclude that himself and those about him were equally under the influence of enchantment; still he recognized the mountain he had descended, for the Kyffhausen; the houses, too, with their yards and gardens, were all familiar to him; and to the passing question of a traveler, several boys replied by the name of Sittendorf.

With increasing doubts he now walked through the village to his house; it was much decayed, and before it lay a strange goat-herd's boy in a ragged frock, by whose side was a dog worn lank by age, that growled and snarled when he spoke to him. He then

entered the cottage through an opening which had once been closed by a door; here too he found all so void and waste that he tottered out again at the back door as if intoxicated, and called his wife and children by their names; but none heard, none answered.

In a short time women and children thronged around the stranger with the long hoary beard, and all, as if for a wager, joined in inquiring what he wanted. Before his own house he asked others after his wife, or children, or even of himself, seemed so strange that, to get rid of these querists, he mentioned the first name that occurred to him: "Kurt Steffen?" The by-standers looked at each other in silence, till at last an old woman said, "He has been in the churchyard these twelve years, and you'll not go there today." "Velten Meier!"—"Heaven rest his soul!" replied an ancient dame, leaning upon her crutch; "Heaven rest his soul! He has lain these fifteen years in the house that he will never leave."

The goatherd shuddered, as in the last speaker he recognized his neighbor, who seemed to have suddenly grown old; but he had lost all desire for farther question. At this moment a brisk young woman pressed through the anxious gapers, carrying an infant in her arms, and leading by the hand a girl of about fourteen years old, all three the very image of his wife. With increasing surprise he asked her name: "Maria!" "And your father's?"—"Peter Klaus! Heaven rest his soul! It is now twenty years since we sought him day and night on the Kyffhausen Mountains, when his flock returned without him; I was then but seven years old."

The goatherd could contain himself no longer; "I am Peter Klaus," he cried, "I am Peter Klaus, and none else," and he snatched the child from his daughter's arms. All for a moment stood as if petrified, till at length one voice, and another, and another, exclaimed, "Yes, this is Peter Klaus! Welcome, neighbor!—welcome after twenty years!"



## THE STREETS OF HAVANA.

BY DR. JOSEPH M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

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In the first place, it should be said that the streets of Havana are among the cleanest in the world. For years the government of the United States has been obliged to enforce the strictest quarantine regulations against the port of Havana, where yellow fever was so prevalent. As soon as the military department of our government took possession of the island, a general clean up was ordered, especially in the city of Havana. The rough cobblestone streets were macadamized and put in the most orderly condition. Street cleaners were employed regularly, and the whole city put on a Sunday appearance. Since then, the government of Havana has been ambitious to demonstrate its ability to carry out well what the Americans so effectually began.

The grand promenade of the city is called the Prado. It is a spacious street, leading from Central Park to the La Punta, the old fort that stood opposite Morro Castle. Much of the fort still remains. At the foot of the street, which comes up to the pier on the Atlantic, a large band stand has been erected, and from it, during the winter months, the military band plays for the public three evenings a week. The Prado is about a mile and a half in length. On both sides of the street next to the residences, there are carriage drives. In the center is an elevated walk about twenty-five feet wide, for pedestrians. The walk is amply provided with seats on either side. At the outer edges on each side is a row of beautiful laurel trees. In the afternoon and evening, the Prado is quite generally frequented by the people of Havana. During holidays it is literally packed. All classes enjoy the famous highway.

The houses that border the Prado are among the finest in the city. Their yellow and drab exteriors give but a scanty knowledge of the beauty that adorns the interior. These houses anywhere else than in a tropical climate would look quite odd and cheap, but they really give a picturesque appearance to the city.

With two or three exceptions, the streets of Havana are inconveniently narrow. In many of them it would be impossible for carriages traveling in opposite directions to pass each other. This condition has given rise to the necessity of carriages going up one street and down another. The sidewalks are even more inconvenient from their narrowness than the streets. When persons meet on the sidewalks, one is obliged to step down in the street in order to pass.

In residence districts, the houses come close up to the street. The windows have before them iron gratings to protect against burglars that at one time infested the city. Through these gratings, when the windows are open, one may look into the front room, which is generally occupied by the family during the afternoon and evening. It is almost an outdoor life, and the people are not more conscious of the gaze of passers by than if they were in a German beer garden.

For about four hours, in the middle of the day, in spring and summer, the heat in the streets is quite oppressive, though the Cubans tell you it is never warm in Havana, even when you stand in their presence mopping streams of sweat from your face. Sometimes they declare with indignant tones *that it never gets warm in Havana*. The next breath you may be solemnly warned not to go out in the middle of the day.

Notwithstanding the fact that the streets are excessively narrow, Havana has an excellent electric street car service. In some places the sides of the cars cannot be more than two feet from the windows of the stores and the residences; yet the cars are rarely impeded, and the most perfect order prevails in the handling of passengers. It would not be easy to widen the streets, and it may not be desirable. As long as they are kept clean, they serve the people of a tropical land best as they are.

## WIT AND HUMOR IN THE MISSIONFIELD.

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### *Rather Disconcerting.*

Elder Blank, while at home, had always been looked upon as a fine example of Utah's best crop; for, besides being well-proportioned, he rose six-foot three in his stockings, and was the owner of a handsome countenance. While he was away from home doing missionary work in England, people almost invariably turned their heads to look at him after he had passed them on the streets.

It happened that he had been sent to Melchester alone. The third day after his arrival there being Sunday, and having nothing else to do, he stepped into a Methodist chapel for evening service. He had said nothing to anybody in the town about his faith; hence, no one knew who he was. Strangely enough, the subject of the sermon was "Mormonism." The preacher explained that since two "Mormon" missionaries had created no small stir in a neighboring town, and since it was rumored that they were coming to Melchester, he deemed it incumbent upon him, as the spiritual shepherd of the flock, to warn them on the approach of wolves. He thereupon plunged with great feeling into his subject, following the customary lines of anti-"Mormon" tirades. But for some inexplicable reason, he laid great stress on the physical shortcomings of the "Mormons," describing them as a scrawny pygmean race, utterly devoid of the common habits of decency and cleanliness. Probably he conceived dwarfishness of form as being more compatible with the mental and moral characteristics which these people were said to possess. At any rate he emphasized this as a great point, for he constantly recurred to it under various phases—now pathetic, now humorous, now ironical.

The visiting elder had sat there like the rest, listening to this

coarse caricature of his people, without manifesting any other signs of his agitated feelings than a paleness and a nervous twitching of the hands. But he determined to utter a word of explanation, if he could, without creating a disturbance. So, taking advantage of a pause, after one of these descriptions of a typical "Mormon," he arose and asked whether he might not put a question.

This unusual interruption brought every eye upon him. Everyone immediately recognized him as "that tall, well-looking stranger" who had recently come to town, and concerning whom there had been no small amount of curiosity. The minister gave him the required permission.

"I should like to know," continued the young man, "if you have ever been to Utah?"

"No, sir," was the response, "I have been fortunate in that respect."

"Upon what grounds, then, do you base your statements concerning the 'Mormons' in Utah?"

"On the well-attested facts brought to light by those who have been there, and who have escaped to tell us their story."

"Then," said the young man, bringing himself up to his full height, with pardonable pride, and casting his eyes over the congregation, "what do you think of me as a specimen of your pygmean 'Mormons'?"

It is needless to add that the sermon did not progress with the same energy as before.

#### *Casting Out Devils.*

This same elder, on another occasion, was holding a meeting in the same town. It was some time after the circumstance we have just related, when a number of people had begun to investigate the gospel, and regular meetings were being held in a public hall.

The services had been in progress some time when half a dozen men came down the main aisle, as noisily as possible, taking their seats near the front. The speaker waited till they were seated, and then resumed the discourse.

But the men, especially the leader, had evidently come to

cause trouble; for they talked among themselves in a loud tone, utterly oblivious, it seemed, of the fact that they were at a religious meeting, and that a clergyman was preaching a gospel sermon. Elder Blank paused several times to see if they would cease. At this they would stop, but only to start again with the sermon. The speaker next tried persuasion; he asked them kindly if they would not desist. But this only induced an altercation between him and the leader of the band.

"Ask him to cast out a devil, Jake," shouted one of the number to the chief.

Now, it happened that Elder Blank had been instrumental the past week in healing a woman who was afflicted by evil spirits; and the circumstance had been noised abroad. It was to this that the disturbers of the peace alluded.

"Cast out another devil by the laying on of hands," cried the six voices derisively.

"All right!" said the preacher, the fire gathering visibly in his eye. He came down from the pulpit, grabbed the leader by the coat collar and by the seat of the trousers, held him out at arm's length in the air, the victim meanwhile kicking furiously, and having reached the door, deposited him violently on the ground. This done, he walked back with great coolness to the rest and asked:

"Do you want to be cast out, too?"

"No!" they answered, "We'll walk." And they went out.

The sermon then proceeded without further interruption.

#### *A Futile Argument on Baptism.*

A recent conversation between an elder and a Norwegian lieutenant in the Salvation Army, on the necessity of baptism:

Elder.—So you don't believe it is necessary to be born (baptized) of water and the spirit to enter into the kingdom of heaven? (John 3: 5.)

Lieut.—No; because Paul declares that there is but one God, one faith, and one baptism. Now if we must be baptized with both the water and the spirit, there would be two baptisms instead of one.

Elder.—Do you believe this passage which you have just quoted, and the interpretation you have here given?

Lieut.—Yes.

Elder.—Then you believe there is only one God?

Lieut.—No; there are three persons in the Godhead.

Elder.—If there are three Gods in one God, why can there not be two baptisms in one baptism? Would it not be more reasonable to believe that Paul meant that there is only one baptism recognized by God—the one which the Savior instituted as recorded in John 5: 3? All other forms of baptism are of men and are consequently false.

The lieutenant thought he saw a light, and hurried away.

*All the Same to Him!—Sympathy Lost.*

This is a story from the field in Norway: One of our newly arrived elders went out tracting. He had just acquired enough of the language to say: "I am a Latter-day Saint missionary; have you any desire to look at my books?"

The lady accosted asked if he were a "Mormon." On learning that he was, she began lashing him with her tongue. The elder waited until she had finished her speech, when he politely said, *tak*, (thank you) and walked away. Next day the lady came to the president's office, and told the president how she had treated one of the elders, and how she regretted it. She had not been able to sleep on account of her conduct, and especially since the elder had not retaliated. The president told her not to feel sorry, because the young man could not understand a word of what she had said!

## GREETING FROM THE FIRST PRESIDENCY.

*(From the Christmas "Deseret News.")*

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We extend a hearty greeting to the Latter-day Saints throughout the world at this season of general festivity and rejoicing. We celebrate the anniversary of the birth of the world's Redeemer, and who, we believe, will be its Lord and King. His entrance into the world was the signal for the songs of angels and the rejoicings of the heavenly host. He descended below all things that he might rise above all things, and in that experience comprehend and obtain power over all things. As members of his Church—the body of Christ—we recognize him as the head, and not only as the great teacher but as the veritable Son of God. We look to him for guidance, we desire to render obedience to him, and we aim to carry out his purposes and designs for the salvation of the human race and the establishment of divine government in the world. For this we are his servants and the servants of his people, who are united in the bonds of the everlasting covenant, having been baptized into him and having received his spirit.

We congratulate the Church on the progress that has been made since its organization on April 6, 1830. Notwithstanding the opposition that has always been raised against it, the work of the Lord has moved forward, with wonderful strength and rapidity, and is still extending its influence throughout the world. Ever since the gospel was revealed through the Prophet Joseph Smith, whose birthday occurred on December 23, 1805, and may therefore be properly celebrated also at this season of the year, the Church has moved steadily forward in the accomplishment of the purposes held in view from its inception. The principles revealed by our Savior, in this great and last dispensation, have been promulgated

among all the leading nations of the earth. They have been carried into heathen lands. Many thousands of honest people have yielded obedience to them, and hosts of others, not courageous enough to face the anger of a frowning world, have received these truths in their hearts, and the effects are marked in changes for the better that have taken place among the creeds of modern Christendom. Thus the leaven introduced by the Savior in the nineteenth century is working its way and will eventually "leaven the whole lump."

We have abundant cause for rejoicing in contemplating the prosperity of a material character which has attended the Latter-day Saints during the year nearing its end. Throughout these mountain vales the blessings of heaven have rested upon the earth. Crops of all kinds have been prolific, and a rich harvest has rewarded the labors of the husbandman. Thus food has been plentifully provided for the inhabitants of these regions, and a good surplus has been exported to distant places. In addition to the cereals that have been raised, and the increase that has attended the flocks and herds that have roamed upon the hills or fattened upon the rich products of the lowlands, the great crops of sugar beets that have been gathered have been a source of wealth to the community. The establishment of sugar factories in Utah and Idaho has been made possible because of this abundant product. With advanced experience in the cultivation of the beet, and in the manufacture therefrom of first-class sugar, we have promise of a full supply of the saccharine article for home consumption, and to supply our neighbors in surrounding states and territories. All this will greatly promote development of the resources and augment the wealth of this intermountain region.

The action taken by the government towards developing and controlling the streams and waters that can be used for the irrigation of our agricultural lands, gives hope and courage to the farmers, and these are made stronger by the experiments of the Agricultural college of the state of Utah, which give evidence that by scientific farming abundant crops can be raised here with the use of much less water than has been customary. With these double advantages—first the promise of more water, then the evidence that what we already have will accomplish much more than was



previously supposed—we can reasonably look for a vastly greater and more compact population in this arid region than that which it at present supports. With a fertile soil, pure air, and the control of abundance of water, the intermountain farmer will be master of the situation.

This year has been specially characterized by the erection and purchase of new mission headquarters and meetinghouses in various fields. No previous year has equalled 1904 in this respect. Most conspicuous of these is the elegant and substantial building belonging to the Church in Stockholm, the capital of Sweden, which was dedicated in October. The meetinghouse at Aarhus, Denmark, is also an admirable addition to the outside property of the Church. Commodious new mission headquarters have been established at Liverpool, England, which is the shipping point, usually, for emigrating Saints, and the central station of the entire European mission. The old place became unsuited for the advanced requirements of the Church in that part of the world, and it is very gratifying to note that such convenient and suitable quarters have been secured for the purposes required. In various parts of the British mission, improvements in these particulars have been effected, which cannot fail to be beneficial to the work in those lands.

The purchase of a commodious chapel and vicarage in Chicago gives stability to the Church there, and supplies the Northern States mission with comfortable headquarters. The acquisition of the property at Chattanooga, which was for so long the headquarters of the Southern States mission, and our re-occupancy thereof as our own, has given unbounded satisfaction to the elders and Saints in that mission. A valuable piece of property with a church building thereon, has also been acquired in Boise, Idaho, where a prosperous and increasing branch of the Northwestern States mission is being built up. At Brisbane, New South Wales, property has been purchased, and a meetinghouse built in a central and very desirable portion of that city.

In Samoa arrangements have been completed for the purchase of some valuable tracts of land, where the Saints on those islands can be gathered, and their material interests looked after, as are those of the Hawaiian Saints at the Church plantation at Laie.

Meetinghouses of improved style and greater capacity are being erected both in American and German Samoa. In the Society Islands a land purchase is being made near Papeete, Tahiti, on which will be built headquarters of that mission, including a meetinghouse.

Not only has the passing year been a building era in the foreign missions of the Church, but at home great activity has been shown in the erection, enlargement and improvement of our places of worship; so much so that we have had to caution some of our communities that economy and thrift are as essential to real progress in public matters as in private concerns. Indeed, owing to the fact that the Church is still burdened with a heavy, bonded debt, (a condition, we are thankful to say, that is gradually and rapidly lightening, a still further reduction being at hand) we have, very reluctantly, been compelled to withhold the assistance of the Church in the erection of some public buildings, schoolhouses, assembly halls, etc., which had our financial condition been more favorable, we should have taken the utmost pleasure to extend. In this relation we wish again to emphasize our previous suggestions to the Saints regarding the desirability of using their unslackening energies to get out of debt. We know how strong is the temptation to the ordinary man, when times are good and money easy to obtain, to make unnecessary expenditures, often on borrowed capital, which, in too many instances, means the mortgaging of the home, and too frequently ends in its loss. Could our voices be heard throughout the region where the Latter-day Saints most largely dwell, they would be raised in protest against this practice of endangering our hold on the roof that covers those who rightly look to us for care and protection—our wives and children. We can conceive of but few conditions where such would be permissible, much less commendable. In flush times like the present, our advice is: get out of debt, and then keep out.

One of the most pleasing additions to our public buildings at home is the handsome structure erected for the Dr. Groves Latter-day Saints Hospital in this city. It is in all respects a splendid establishment. It is as nearly perfect for the purpose designed as is possible in the present stage of progress in such institutions. It was modeled after the very best plans obtainable.

It is fitted with all the modern improvements for surgical and medical aid to the afflicted. It has been pronounced by experts who have traveled the world over, the very best of the kind they have ever seen in either hemisphere. It would do credit to any city in the republic. With the skill and talent available here, and the opportunities the hospital affords for the alleviation of pain and the cure of disease, this institution cannot fail to prove of immense benefit to the unfortunates who need such aid as it will assuredly impart.

Another subject which lies near to our hearts is that of mutual help among the people of God. Our motto is not simply, "Live and let live," but "Live and help to live." We should help to make the lives of others happy and progressive. The kindly word fitly spoken should be followed by timely action. This is a season when tokens of affection and esteem are offered in Christmas gifts. This is a pleasing and commendable custom, but the mere present bestowed is not of so much worth as is the loving look and kindly words that should accompany them. Costly gifts beyond the means of the giver are unwise, and wisdom and discretion should be exercised concerning them. It is not prudent to vie with one another in rich and costly presents involving liabilities difficult to meet, for, after all, it is the loving remembrance, and the spirit in which gifts are made that commend them to the recipients, and it should be kept in mind that the mere annual gift or birthday present will not fill the void that may have been caused by careless neglect or thoughtless inattention during the other parts of the year. The poor should be remembered particularly at this festive season. No one should be left without the comforts of life while we are rejoicing over the advent into the world of Him who taught love and charity and peace to be extended even to our enemies. The poor ought always to receive our aid, and at Christmas time especially they should be supplied with comforts suitable to the occasion.

Our educational affairs are in splendid form, and steadily advancing. Separate and distinct entirely from the public schools and university, and receiving no aid from the state or the nation, they are yet institutions of which the Latter-day Saints may well be proud. The Brigham Young University at Provo, the L. D. S.

University at Salt Lake City, the Brigham Young College at Logan, are among the chief educational institutions of the Church, while the various stake academies and high schools in different parts of Utah and the regions surrounding, are all admirable establishments and performing a grand work in higher education among our people. They receive such aid from Church funds as is possible to extend with the means available.

The chief additions to Church literature during the year have been the publication of the second volume of the History of the Church, of a vest pocket edition of the Doctrine and Covenants, and of a complete concordance to the Book of Mormon. This sacred record has also during the year been published in the Tahitian tongue, and a new edition in the Hawaiian is passing through the press. Of Church works at present in active preparation are the third volume of the History of the Church; a Church history, adapted in style and conciseness for the use of our youth, and a concordance of the book of Doctrine and Covenants. A number of excellent publications explanatory of the doctrine and discipline of the Church have been issued by their respective authors, who are personally responsible for their contents and whose efforts to extend information are to be highly commended. The standard works of the Church, however, recognized and adopted as such by the Latter-day Saints, remain, as formerly, the Bible, (King James' translation), the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. The periodicals which have the largest circulation among the Saints, are the *Deseret News*, daily and semi-weekly, the *IMPROVEMENT ERA*, the *Juvenile Instructor*. Other publications are too numerous to mention, which are each commendable in their respective spheres. The promotion of literary talent, and the encouragement of all branches of art and science, mark the progress of the Church of Jesus Christ of Latter-day Saints.

We are highly gratified at the increase of faith, hope and charity among the Latter-day Saints. The spirit that prevails among them, especially in those localities where they constitute the great body of the inhabitants, is that of kindness, love and unity. Health abounds; peace reigns, and the song of praise, and the sound of prayer ascend morning and evening to the Great

Father of us all from the homes of his people, while the Sabbath day is regularly celebrated in public worship and in sacramental commemoration of the atonement wrought out by him whose birth into the world we now celebrate.

In all these circumstances and events we find cause for rejoicing and encouragement. We congratulate the Saints on the advancement that is being made and the prospects that are opening before them. Notwithstanding the skepticism, doubt and division existing in the world concerning divine things, the light of the gospel revealed anew in these latter days is penetrating the darkness of this world. Prejudice is being overcome; the fair-minded and honorable of the earth are becoming better acquainted with the work in which we are engaged, and with the people who have wrought marvels in this once desert waste. The truth is going onward to victory. It will most certainly triumph. The fight may be protracted and vigorous, but the Lord is with his people! In his might we shall conquer. He whose birthday we celebrate will come in due time, and take possession of the kingdom. He will reign over all the earth. The kingdoms of this world will be his. He who was the babe in the manger of Bethlehem will be the acknowledged monarch of all the earth. Until he comes whose right it is to reign, the Saints, as commanded, will be "subject unto the powers that be." They will support good government, they will be obedient to righteous laws. They will serve their Savior and their Redeemer, and will look for his coming as their sovereign and their Lord. In his name we bless the Saints, and wish them and all mankind a happy and joyful Christmas.

JOSEPH F. SMITH,

JOHN R. WINDER,

ANTHON H. LUND.

## TOPICS OF MOMENT.

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### *The Bering Sea Route.*

One is constantly reminded that some day we may have an all-rail route from America to Asia and Europe. Surveys and soundings have been made, and the scheme of tunneling under the Bering sea pronounced perfectly feasible. From the measurements taken, it is found that the greatest depth of the sea between the two continents is one hundred and sixty-five feet, and the distance between the shores, thirty-eight miles. About half way between the mainlands are Diomedé islands. The time saved by such a road would be something like eight days.

For years the agitation over such a route has been kept up by engineers who would like to gain glory and, of course, some money by such an undertaking. Now a French engineer is circulating in this country an illustrated pamphlet containing estimates of, and an account of the means to be adopted in, such a project. Whether it should become a fact accomplished in this generation, it is gratifying to get the geographical information which such proposed schemes furnish.

After reaching the far north, a traveler would have, during the winter season of four months, constant night travel. The scheme seems quite fantastic now, but experience of the past forbids ridicule over the improbable. The project receives more earnest and thoughtful consideration as time goes on.

When the commerce of Alaska justifies the extension of a railroad along the coast of British Columbia, we may not be far away from a tunnel under the Bering sea. It would certainly be the most wonderful engineering feat of the age. Russia could easily meet us on the other continent. We are learning more and

more the value of northern lands that were considered, only a few years ago, a frozen wilderness.

*The Situation in Manchuria.*

More than half a million men are face to face along the banks of the Shakhe river, just south of Mukden, the ancestral home of the present ruling dynasty of China. Beyond question, the Russians have been so heavily re-enforced that they have more soldiers at their command than have the Japs. Recent estimates put the number of Russians at three hundred thousand. While the country is not so favorable to defensive warfare as that out of which the Japs have forced the Russians, earthworks have been employed so skilfully that siege guns find it difficult to reach the soldiers behind their earthworks.

From now on, the struggle will be more intense and more even, and the loss of men is likely to be far greater, if decisive battles are engaged in. The loss of men will be so appalling that generals will naturally hesitate to take the offensive that will result, even if a battle is won, in the slaughter of so many human beings. It lies, however, in the interest of Japan to crowd the Russians back, if possible, as far as Harbin. It is the chief city, and the administrative center of the Russians. From it, the great Siberian railway forks, one branch going east to Vladivostok and the other south to Port Arthur.

If the Russians could be pressed beyond the Sungari river, the Japanese would be able to defend their position in Manchuria with about one-half the men Russia would require. The expense, then, of maintaining the latter's army would be four times as great as that required for the Japs. The latter would then have in the rear of them Manchuria, whose expansive and rich fields would support easily a Japanese army large enough to keep the Russians back. The Russians would be obliged to bring all their provisions from European Russia and Siberia. It would tax the railroad almost to its limit to sustain three hundred thousand soldiers in the field.

In a waiting game, the Japs would have a great advantage, as they have reduced the death rate from army diseases to a minimum. Probably four or even five Russians die to one Jap. In our Spanish war, it is said, fourteen thousand men died from various

diseases to one hundred in battle. It does not now seem like either side can move the other without a loss that would be almost a national crime against humanity. It is, of course, still possible that after the Japs have taken Port Arthur, they may be so re-enforced by men and guns as to dislodge the Russians, and force them back to Harbin. It is even possible that the two armies may lock themselves in such a life and death struggle that the whole fortune of the war would be staked on a single battle. It is hardly likely the Russians would accept such a chance. Their policy will be to make it as costly as possible for their enemies before they cross the Sungari and lose Harbin. It really seems now as if the war must close in a draw battle.

It is not, after all, to the advantage of Japan to waste men and money in an effort to take Harbin, for under its pronounced policy Japan demands only Port Arthur, the seacoast around to the Yalu river from Liautung peninsula, and Corea. That is, Japan will control hereafter the policy of Corea and become its tutor, as well as develop the resources of the country.

It will be impossible for Japan to get a money indemnity from Russia, though she might take the Manchurian railroad, which is really owned by Russia, though technically it is a private corporation. After Japan has shown her ability to cope with Russia single handed, has put the latter's navy out of commission, and established herself in Port Arthur, all has been done that is necessary to accomplish Japan's purposes; provided, of course, that Russia is compelled to evacuate Manchuria. Further fighting is unnecessary, and will be continued by the Japs only to compel the Russians to withdraw their army. If Japan cannot force the Russians farther north, she can at least hold the ground she has won, and await the process of exhaustion.

#### *Russian Views of the North Sea Controversy.*

The manner in which the Russians view the North Sea controversy reveals something of Russian character, and explains just how such an unfortunate affair could happen. The official class cannot understand why England should make such a fuss over a few fishermen. In Russia the loss of a hundred or more peasants would not have been so serious a matter, and then why should



England be so particular about the matter, so long as Russia would have been perfectly willing to compensate liberally the families of the dead fishermen?

The navy officers, at St. Petersburg, according to the reports from there, have not been the least perturbed over the probability of a war with England. Let her come on, is the answer to what might happen. They cannot understand fully why England should hesitate to accept the report of Rozdhesvsky. It might be taken with a wink, and accepted, if not believed.

The poorer classes feel that England simply wants to make trouble for Russia, as the former has been doing all through the war. If England is not prompted by evil motives toward Russia, why should she want to go to war because of the loss of a few fishermen? They think it must have been a real Japanese danger that Russia had to combat.

Then there are the men of real merit, men upon whose shoulders the affairs of state rest heavily. They are not princes by birth, but men whose efficient services have brought them to the front. They hope for an amicable adjustment of the troubles, and show evidence of deep concern. Their apprehensions are not shared by the bureaucracy that has no sympathy for those men who, according to the royal scion's way of thinking, make altogether too much fuss over trifles. It is difficult for those in constitutional governments to appreciate the obstacles that beset the worthy ruling class of Russia, a class that is constantly humiliated by the princes of royal blood, who act as a sort of kitchen cabinet to the Czar.

It is further revealed that the great majority of the men who man the Baltic fleet are not trained seamen, but rather landlubbers, who have been drafted into service to take the place of the seamen who had already been called to the far East. What a fleet manned by such incompetents can hope to do, in a contest with Japan, is something that no one but a Russian will attempt to explain. It seems incredible that Russia would send a fleet of magnificent warships to their certain destruction.

After all, the Russians are a good-tempered people who do not take seriously their misfortunes, as other nations would do. In the midst of all Russia's trouble, there is little evidence that the

men at the head of the affairs of state have ever lost their equilibrium. They are as diplomatic as ever; and whatever there may be to disturb them beneath the surface, it never appears in outward expression. They are not boisterous, and display little excitement. The Russian official can be as magnanimously obliging to the powerful, as he is overbearing and intolerant to the weak.

*A National Reproach.*

If the reports of the conduct of German officers towards recruits, who come from all parts of the empire to be trained as soldiers, be true, Germany is certainly subject to the reproach of the civilized world. The under-officers have been, it is said, wantonly cruel. The soldier is treated with less consideration than a poor dumb brute. He is struck for every trifling violation of rule of discipline with which he is hardly acquainted. During the Franco-Prussian war, many an under-officer was found shot in the back, evidently by the very soldiers he led. They had had their opportunity of revenge.

Those who have watched the poor recruits subjected, on the training grounds, to violent treatment and profane denunciations, have felt that the ordinary soldier was regarded simply as a fighting machine by his superiors. The abuse of the German soldier has been the theme of many a writer on conditions in Germany. The press has frequently pointed out the brutality of German officers. Complaints have been made, and the Emperor has given repeated warning, all apparently without avail.

To the recruits in Potsdam the other day, he delivered himself of the following stirring words in the presence of his officers:

"Only the recruit who is treated well will take pleasure and pride in performing his duties, and I ask every one of you soldiers here now to report immediately any officer or non-commissioned officer who abuses you. It is your duty to do this, and I give you my imperial word that the guilty one shall be severely punished, no matter what his rank. I want my officers, commissioned and non-commissioned, to know that it is cowardly, dishonorable, and unsoldier-like to abuse a man who cannot defend himself, because he is below rank, and I want you young men who, from now on, have the honor of wearing the uniform of my guard to feel that you

have in your Kaiser a fatherly friend, who wants your co-operation to stamp out an evil which is a disgrace to the German army. Without your help I cannot do it, and I therefore expect that you will give it to me for your own sake, and for those who come after you."

*Russian Movement for Liberty.*

No sooner had Prince Sviatopolsk-Mirski, the new Russian Minister of the Interior, been appointed to succeed the late Von Plehve, who was assassinated last July, than he attracted attention by his declaration that he would be guided in his official conduct by a liberal administrative policy. He is of Polish origin, and has had considerable political experience, among which is that of having been Governor-General of Vilna. In an interview given out at Vilna he early declared his belief in the Russian "Zemstvos," or local government boards, and also advocated a more humanitarian attitude toward the Jews. The press also, it was understood, would have greater freedom than heretofore, the stringent policy towards Finland was to be modified, and the system of banishment by administrative decree was to be abolished. These policies were urged by a gathering or conference of prominent members of the "Zemstvos," held in St. Petersburg, in the middle of November. A hundred men took part, and the boldness with which they formulated demands for local self-government and equal justice indicates that the liberals believe that they have in this crisis an unprecedented opportunity to secure popular rights. The whole question of the relation of the government to the people was freely discussed by the conference which was guaranteed immunity from police interference by the Minister of the Interior. Ten resolutions were adopted, to be presented to the Czar, asking a more liberal administration, and complaining of the Russian "abnormal system of government, due to the complete estrangement of government and people, and the absence of the mutual confidence so necessary to national life."

The memorial presenting these resolutions and petition to the Czar concluded with "the hope that it is the wish of the Czar to summon a national assembly." Many believed that the Emperor would not even consent to receive a petition making such radical

demands, and others predicted that Minister Mirski would lose his place for allowing such meeting of the Zemstvos to be held. But, strange to say, the Czar not only received the memorial presented by the Minister of the Interior, but asked for an interview with the Zemstvos conference; whereupon a deputation of four leaders was received at the palace, who explained their views and wishes at length. The Czar is said to have been greatly impressed by what was said to him, and he asked many questions, but his intentions have so far not been made public.

These Zemstvos are composed not only of peasants but also of nobles; and in them, landed proprietors, and those who, prior to the edict of the former Czar, in 1864, establishing these councils, were their serfs, meet for the occasion on a footing of equality. Strange to say, too, peasant and noble are united in a plea for more liberty. While great enthusiasm prevails in the cities and universities, every effort is being made by the Liberals to avoid demonstrations and revolutionary manifestations, not wholly with success, for early in December a serious demonstration was with difficulty quelled by the police. Finland and her leaders have sent a message of greeting to the Zemstvos. The resolution calling for a national assembly reads as follows, and is signed by 31 out of 32 of the Zemstvos represented:

In order to secure the proper development of the life of the state and the people, it is imperatively necessary that there be regular participation of national representatives, sitting as an especially elected body, to make laws, regulate the revenue and expenditure, and determine the legality of the actions of the administration.

What it may all lead to is a question of much doubt, for it must be remembered that while Mirski believes in the Zemstvos, he believes in them only so far as they shall be no risk to the established system of government. Von Plehve did not believe in them because he thought they contained the germ of a national representative parliament, and so he did everything in his power to hamper their activities. It must also be remembered that the Russian people are not prepared for constitutional government, as the most liberal governments understand it. The present crisis, however, is very interesting, affording a clue to the internal strug-

gle going on between the progressives and reactionists at court, the result of which, let us hope, will be greater liberty for the common people, and less power for the bureaucrats.

### *The Cold Storage Industry.*

The wonderful growth of the cold storage industry in the United States is one of the greatest of our modern economic achievements. It not only brings the products of distant parts of the country to our populous centres in good, sound condition, but it serves as a preservation and enrichment of what might otherwise be an unproductive industry. The value of the cold storage system is strikingly illustrated in the preservation of our apple crops. A few years ago, the apple orchards of the United States were small, scattered, and very imperfectly cultivated: today, this industry is pursued on a large scale in various parts of the United States. The apple is, perhaps, the king of fruits because of its universal use as a food of excellent quality and hygienic effects; it may be used during a considerable portion of the year to good advantage. Its culture has hardly taken hold of the people of Utah, and yet this state might produce as fine an apple as can be found in any part of the country. Heretofore, the apple has been kept under the common storage system of cellars and pits, which have both been imperfect and have entailed a heavy loss upon the apple growers of the country. The cold storage system, on the other hand, maintains the apple for a long period of time in most excellent condition.

We can easily appreciate this new system when we consider that in 1898 there were 800,000 barrels of apples preserved by this means, and in 1902, 2,000,971 barrels were kept in cold storage to be distributed as the people throughout the country needed them. According to the statistics in the common methods of storage in 1898, there were 400,000 barrels; in 1902 there were 1,236,750 barrels.

The new system of cold storage is of great advantage to small farmers, and in a country where ice may be had in such a great abundance as in ours, the system offers great inducement to capital, and in time we shall come to a systematic and profitable

culture of the apple, which is at present lamentably neglected in our state. At the present time, New York state is reaping the greatest benefits from its apple crop.

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### GENTILE, JEW OR CHRISTIAN.

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Gentile, in all thy worldly wisdom proud,  
 Thy faith, thy hope, is but uncertainty;  
 Thy knowledge and thy power can ne'er unshroud  
 The wond'rous myst'ries of eternity!  
 Science, thy stronghold, cannot satisfy  
 The yearning of the soul, the heart's deep sigh,

Poor Jew, thou child of promises so great,  
 Thine is but expectation to this day!  
 God sent you the Redeemer; but his fate,—  
 The Cross, the debt of all mankind to pay.  
 Away with doubt and waiting, up, rejoice!  
 Accept the gospel plan and hear his voice.

Good Christian, why, why wilt thou be so blind,  
 When God's own word is open for thy gaze?  
 You say the Christ has come, but still we find  
 With you but little truth of those good days.  
 Where is the living word today, as then,  
 Authority among the sons of men?

But hark, a voice is heard above them all:  
 The Lord again has spoken to our earth,  
 Descended from his glorious, heavenly hall,  
 To give the latest dispensation birth:  
 His holy priesthood is restored again,  
 With power to bind on earth, today, as then.

The dear old message once again we hear:  
 Repent and be baptized, and ye shall see  
 The blessings of the gospel ever near,  
 To save your souls throughout eternity.  
 To Christian, Gentile, Jew, or who ye be,  
 Obedience thereto will make you free.

OTTO J. MONSON.

Christiania, Norway.

## EDITOR'S TABLE.

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### HARMONY.

Within the past two years much has been said, in many quarters, both within the Church and outside of it, upon the subject of "Harmony," as a doctrine of the Church; how it affects the membership of the Church, and as it is supposed to subsist among members of the respective quorums of the priesthood. Not only have some leading elders expressed views upon the subject, but it has also been the subject of discussion in High Councils in some of the stakes. Also attorneys-at-law, more or less learned in nice distinctions and the force of words, have given their interpretation of "Harmony," as understood in the Church of Jesus Christ of Latter-day Saints, before the Senate Committee on Privileges and Elections.

In view of this very wide discussion of so interesting, and, to the Church, so important a subject, it may not be amiss for me to say a word. To begin with, I may be permitted to express at least a mild degree of surprise at the fact that some, not members of the Church, in their presentation of the subject, have given a coloring of sinister import to their definitions; as if there were a menace to the full and perfect liberty of the members of the Church in what I shall call our doctrine of harmony. It will not be necessary for me to expressly disclaim this sinister import, this "menace" to liberty, in our doctrine of harmony, as I hope the treatment of the subject itself will dispel all such false ideas respecting our views.

Harmony! What is it? What is it, in its universal aspect? What is it, with special reference to the understanding the Latter-

day Saints should have of it, as affecting the membership of the Church, or subsisting in the quorums of the priesthood? In its universal aspect, harmony is described as "accord in feeling, manner, or action; \* \* \* \* \* completeness and perfection, resulting from diversity in unity." "Concord" and "agreement" as well as "accord" are given in the dictionaries as synonyms of harmony. But it is remarked by the latest authorities upon these synonyms that "concord implies more volition than accord; as, their views were found to be in perfect accord; or, by conference concord was secured. We do not secure accord, but discover it. Conformity is [or may be but] submission to authority or necessity." So also, "we may speak of being in accord with a person on one point, but harmony is wider in range." That is, it implies accord at all points. Then as to agreement: "harmony," say the authorities, "is deeper and more essential than agreement. We may have a superficial, forced, patched-up agreement, but never a superficial, forced, or patched-up harmony." From all which it appears that none of the terms considered are exact synonyms of harmony. And this agrees with the most subtle of philosophers who said: "There is an absurdity in saying that harmony is composed of elements which are still in a state of disagreement." Such as may come, for instance, from elements forced into, or patched into, an agreement; or from conformity through submission to authority, or necessity; or from accordance at one or two points only. Harmony, then, is more than concord, deeper than agreement, and of wider range than accord. It is that complete, perfect union at all points that blends the several into one. It is the "Nevertheless, not as I will, but as thou wilt," of Jesus, in his address to his Father. In its most perfect expression, it is the oneness of the Father, Son and Holy Spirit. In its somewhat less perfect aspect, it is the one-mindedness, the one-heartedness, the like-mindedness of the Saints, so frequently spoken of in the scriptures and prayed for by the apostles. It is that oneness of the disciples of Jesus which is to be as the oneness between the Father and the Son, for which Jesus prayed in Gethsemane. This is harmony in its universal aspect.

As to harmony, with special reference to the understanding that the Latter-day Saints should have of it, as affecting the mem-



bership of the Church, or as subsisting in the quorums of the priesthood, I would say that such harmony as is described in the foregoing remarks is the harmony that is sought to be established among the Saints, and in the membership of the respective quorums. That is to say, a harmony that comes from seeing eye to eye in all things; from understanding things alike; a harmony that is born of perfect knowledge; perfect honesty, perfect unselfishness, perfect love. This is the harmony the Church would inculcate among its members, and such the elements from which she would have it arise. But alas! in this world, where we can but know in part, and see in part, or but as through a glass darkly, and where even love is not without alloy, it is doubtful if that perfect harmony for which we hope, and strive, and pray—as did the prophets and saints of God in other days,—may be attained.

It is with harmony as it is with all the ideals of the gospel. The saints and elders of the Church may fail in perfect attainment of them, in this life, but they may approximate to them. "In nothing, perhaps," says a thoughtful writer, "is it given to man to arrive at the goal of excellence he has proposed to himself; his glory is in advancing towards it." While that is true respecting all the ideals of the gospel, and as true of the perfect harmony we seek to attain as of other ideal conditions, yet we recognize the fact that a certain degree of harmony is essential in the Church as a working principle. This degree of harmony, essential in the Church, among the members and in the quorums of the priesthood, is neither hard to understand nor difficult of attainment. Neither is it a new principle, nor peculiar to the Church of the Latter-day Saints. It is as old as the society of men. It is common to all men working in community—to parliaments, congresses, conventions, boards, bureaucracies, and conferences of all descriptions. In the Church of Jesus Christ of Latter-day Saints this essential harmony consists of such union or agreement as is necessary to the accomplishment of the purposes of the organization. These purposes, in the main, are accomplished through the several councils of the priesthood, and through the conferences of the Church; hence, the work is done by the combined actions of groups of individuals, and of necessity must be by their agreement or consent. With men of varying intelligence, judgment and temperament, of

course it follows that in the consideration of a given matter there will be a variety of views entertained, and discussion of the subject will nearly always develop a variety of opinions. All this, by the way, is not detrimental to the quality of any proposed action, since the greater the variety in temperament and training, of those in conference, the more varied will be the view-points from which the subject in question is considered, until it is likely to be presented in almost every conceivable light, and its strength as well as its weakness developed, resulting in the best possible judgment being formed of it. It is these considerations which doubtless led to the aphorism, "In the midst of counsel there is wisdom." It will sometimes happen, of course, in the experiences of councils or conferences, that all present may not be brought to perfect agreement, with reference to the proposed action; but, upon submission of the question to an expression of judgment, it is found that a majority of those having the right to decide a given matter determine it in a certain way. And now the question arises, what shall be the course of those who are in the minority, those not in agreement, perfectly, with the decision? Shall they go from the council or conference and contend for their views against the decision rendered, and be rebellious and stubborn, in adhering to their own judgment, as against the judgment of the majority of the council or conference who had the right to determine what the action should be? The right answer, I think, is obvious. The judgment of the majority must stand. If it is the action of the council or conference having the final word upon the subject, it becomes the decreed action, the rule or law, and must be maintained as such until greater knowledge or changed circumstances shall cause those who rightfully established such decision to modify or abolish it.

Of course, if a member or members of the minority regard the action of the majority as a violation of some fundamental principle, or subversive of the inherent rights of men, against which they conceive it to be a matter of conscience to enter protest or absolute repudiation, I understand it is their right to so proceed; but this, let it be understood, would be revolutionary, it would be rebellion, and, if persisted in, could only end in such persons voluntarily withdrawing, or being severed from the organization. They cannot hope to be retained in fellowship, and enjoy the rights and

privileges of the Church, and at the same time be making war upon its decisions or its rules and policy. But no power on earth, certainly no power in the Church, can prevent men dissatisfied with the Church from absolutely withdrawing from it; and such is the disfavor with which the Church is regarded, by the world, that such withdrawals would in most cases be rewarded by the applause of the world. Or, if the dissatisfaction of the member be only with the quorum or council of the priesthood with which he is connected, he would be at liberty to withdraw from that quorum or council, and still retain his membership in the Church. On the other hand, the harmony which I spoke of as being essential to the Church certainly demands that the Church shall not tolerate, and indeed, if the life of the organization persists, it cannot tolerate, such internal conflicts as those just alluded to, as they would lead to confusion, anarchy, disruption, and final abolishment of the organization.

This phase of the subject may be illustrated, in a way, by reference to the union which subsists between the states which form the American Nation. No one, I believe, will deny the ultimate right of revolution to the American people considered *en masse*, or as groups collected within state lines; so long as we hold with our Nation's Declaration of Independence that it is a self-evident truth that when any form of government becomes destructive of the ends of government—the preservation of the people's right to life, liberty and the pursuit of happiness—it is the right of the people to alter or abolish it. So long as we hold this to be a self-evident truth, I repeat, we may not deny the ultimate right of revolution. But it has been held, and with an emphasis no less decisive than the great Civil War, that it is a solecism to suppose that a state may remain in the Union and yet be bound by no other of its laws than those it may choose to obey, and it is now a settled principle in our country that there can be no secession of a state from the Union without revolution. So with the Church and its members, and also with the quorums and councils of the priesthood and their members. If, in the opinion of members of any of these bodies, decisions or policies become violative of fundamental principles, or result in hardships or injustice not to be endured, then the members may resort to what would be equiva-

lent, in a state, to revolution: that is, they can sever their connection with the organization, and take such course of opposition as they may think the occasion requires. But surely they may not remain within the organization, and persist in taking such a course as disturbs the peace or threatens the very existence of the organization. The right of the organization to perpetuate its existence would justify it in disciplining such recalcitrant members, and, in the event of failing to bring them to repentance, it would have the undoubted right to expel them.

When men enter the Church, or become members of the quorums of its priesthood, they do so with a full knowledge of the existence and operation of these principles; for, as before remarked, they are but the terms of convention common to all community work. Therefore, it would be an unreasonable contention to hold that a member of the Church, or a member of any quorum of its priesthood organization, could persist in opposition to its decisions and policy, and still maintain his membership in the organization. Whenever decisions are rendered by the councils of the priesthood, or the conferences of the Church—after the period of consideration and discussion is passed, and final action had,—it becomes the duty of the minority to make the decisions of said councils or conferences their decisions, and to maintain them honestly, as the rule or policy of the Church, by adhering to and advocating them, as if they were in perfect accord with their individual convictions. And this is the essential harmony which, in the commencement of this discourse, I contended was necessary to the Church, and, for that matter, to every organization which is to have any assurance of permanent existence or efficiency of administration.

There is one other element to be considered in this matter of harmony, as a doctrine of the Church, which may not operate in other community efforts of men; and that is, the living presence and effective force of the Holy Spirit. That Spirit, it must be remembered, is, by way of preeminence, called "The Spirit of Truth, which proceedeth from the Father." He teaches all things; and brings to the remembrance of the Saints all the instructions of the Master. He guides into all truth; and, as in all truth there is unity or harmony, so, it is to be believed that if the Saints are in

possession of this Spirit, the harmony in the Church of Christ will be superior to the harmony that can be looked for or hoped for, in any other organization whatsoever. And because the Saints have free access to the Holy Spirit, and may walk within his light and fellowship, and possess the intelligence which he is able to impart, a stricter harmony among the Saints may be insisted upon, than in any other organization of men whatsoever. For the same reason, lack of harmony may be more severely censured, and persistent opposition and rebellion more justly denounced and swiftly punished.

In all things, however, patience and charity must be exercised—and no less in seeking the perfect harmony we hope for, than in other things. The present state of imperfect knowledge, the struggle it is for all men to live on those spiritual heights where they may be in communion with God, must be taken into account, and due allowance made for human weakness and imperfections. So that, while the existence of that degree of harmony essential as a working principle in the Church must always be imperatively demanded, beyond that, the Church in the matter of harmony may well afford to exercise forbearance and charity towards all its members, until the day of more perfect knowledge shall arise upon the Saints; a day when, through a wider effusion, and a deeper penetration of the Holy Spirit, they may be brought to stand in perfect harmony with each other, and with God.

JOSEPH F. SMITH.

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#### AIR AND VENTILATION.

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One of the important considerations tending to the enjoyment of good health is plenty of fresh air. It would seem unnecessary to reiterate this truth, were it not known that so many people are careless, indifferent, or even criminally negligent, on this point. During the winter months, people are even more apt to neglect ventilating their homes than during the summer months, when the heat

compels the opening of doors and windows to let in the cooler air. During the cold months, it is no uncommon thing for them to take it for granted that cold air is fresh air, and so let cold bedrooms remain unventilated for days at a time. But cold air may be just as foul as warm air. Hence, the need of ventilating in cold weather as well as in warm. If you seek health and vigor, let the windows to your sleeping apartments be opened for the night, so that the fresh air may fill your lungs with vitality; and let the rooms of your home have ample ventilation by throwing open doors and windows, if necessary, for air and sunshine, even if this be done at the cost of fuel. Abundant ventilation both in warm and cold rooms will save many a dreary headache, and be the means of imparting health and vigor to the children. Don't be afraid of fresh air.

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#### FIRST SPIRITUAL THEN TEMPORAL.

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Remember, to be carnally minded is death, and to be spiritually minded is life eternal.—II Nephi 9: 39.

One who stops to consider the history of the Latter-day Saints, both as experienced in these valleys, and in the early rise of the Church, will readily see that those who have wrought, have done so for faith and principle, and not for temporal advantage or material gain. In fact, it has almost become a true saying: To be a Latter-day Saint is to be poor and despised. Certainly no person, in early times, having only the main chance in view for material wealth and comfort, would ever have thought of identifying himself with the Saints; and the situation is not much changed today.

But to their spiritual blessings, and to the joy of the simple life led by the Saints because of their belief in the gospel of Christ, there has been added by our Father in Heaven, in later years, many material blessings. Our people in a degree are prosperous. They have valuable and productive farms, which are yearly

being made more valuable by the skill and experience of the husbandmen; our grain, beet, and tomato fields are responding with abundant yields, from the touch of improved methods, seconded by ability and understanding in preserving and marketing our products. We have gold and silver, and copper; the mercantile, manufacturing, and mining industries, in which many are engaged, respond abundantly to intelligent care and wise manipulation, to such an extent that many among us have been made comparatively well-to-do.

To this condition there can be no objection so long as we keep in view one of the main thoughts of our religion: They who enjoy a rich spiritual life, and an abounding faith in all that is good and true, are rich in very deed, with or without material wealth. But if we are to begin to measure the value of our religion by the material blessings which we enjoy, there will soon be great shrinkages in both happiness and faith. On the contrary, we will ever remain more content and vastly wealthier by measuring the value of our material blessings by the overflowing measure of spiritual joy and abounding faith.

I am led to reason thus by circumstances which recently have crowded to the front. There are people who would be good Saints, and happy spiritually, if they were only well provided for temporally. These people seem to forget the words of the Savior: "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you." They rather reverse this injunction.

Here is a man in a distant part writing to us, saying, "I believe in the gospel and am favorable to your people," and then follows the milk in the cocoa nut, "I would like to join your people; can you secure me remunerative employment, at such and such an occupation?" But the feeling in the heart of such a one is always: "I take no chances; no occupation, no faith; no temporal emoluments, no spiritual efforts." It should be first faith, then occupation; first spiritual effort and life, then temporal salvation.

It is not alone strangers who thus have an eye only for material blessings and comforts, but there are a few young people

among us, and their numbers seem daily to be growing, who have fallen into the same error. Friends are even found, now and then, who come pleading to the authorities for certain young people who are to be favored temporally in order that they may be saved spiritually. "Can not this and that be done," is the plea, "to save them to the Church? If provided with place and position, they may be saved, otherwise, there is danger of their falling overboard!"

Now the reply to such pleas can only be this: "The Church is not purchasing converts. It has never done so, either in reality or by implication, and certainly it is not doing so now."

Such excuses were never thought of by the founders. Imagine the pioneers doing their work for pay! or for expected comfort! or the Church purchasing in any way, or by any kind of promise, men and women to accomplish the achievements of early days, and the labors and sacrifices of Kirtland, Jackson county, Nauvoo, and Winter Quarters! People who are thus imbued with the idea that material comforts are paramount, should return to the study of first principles, and learn to sacrifice all things for the Gospel of Jesus Christ, because of its intrinsic worth, and because of faith in the receipt eventually, of the spiritual joy and comfort guaranteed to the confident believer. Obedience to the Gospel brings its own reward, and its blessings can neither be bought nor sold, any more than when Peter anciently declared to Simon: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness."

JOSEPH F. SMITH.

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#### DEATH OF ELMINA S. TAYLOR.

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In the death, December 6, 1904, of Elmina S. Taylor, General President of the Young Ladies' Mutual Improvement Associations,



there passed away a veteran in the cause, and one of its oldest, most active and respected workers and officers. She was born September 12, 1830, in Middlefield, Otsego Co., New York; and was married to Elder George H. Taylor in Haverstraw, Rockland Co., New York, August 31, 1856, by Elder, afterwards President, John Taylor, Elder George A. Smith being present. Three years later, with her husband, she set out for the west to join her people. Passing through many adventures on the plains with ox-team transportation, and crude accommodations, they arrived in Utah on September 16, 1859, in the company of Elder Edward Stevenson. When Eliza R. Snow, who had taken charge of the young ladies' association from its organization, suggested that a general board be appointed to look after their interests, Sister Elmina S. Taylor was selected by her and set apart by President Brigham Young, the first general president of the Y. L. M. I. A., on the 19th of June, 1880, in which capacity she labored with great success, untiring diligence and unflinching integrity, until the time of her death.

She was a good, true and noble woman, who passed to her deserved reward. She devoted her best years to the young women of Zion, who keenly realize that a noble and luminous spirit has been taken from among them, and sharply feel the absence of her immediate personality, and that she can no more be with them as a leader and worker in their cause. She won the respect and esteem of the young women, by the strength, power, justice and consideration displayed for them, in the ever-busy actions of her noble life; and their love, by her unselfish devotion, her zealous labors, her sweet disposition, and her tender solicitude in their behalf. By the force of her character she accomplished a grand task in organizing, in cementing into a strong sisterhood, and in training the young women of Israel; her work extends in one broad benefit, not only to all of the young women, but through them to all of the young men of the Church of Christ. The latter's advancement and progress in the path of improvement is due, in a great measure, to the devoted endeavor of Sister Taylor and the girls of their companion associations. In contemplating the generous fruitage which her life has brought to the everlasting

benefit of this generation, the young people of Zion should not associate the thought of grief with her departure, for she has contributed so much to us and to those who shall come after, that in spirit she still continues with us, while her wonderful works shall triumphantly go on forever, a power in our behalf. In her death we do not sorrow, but rather rejoice in the rest she has won, for she lived nobly to a mature age, and gave her best years and efforts to the young people. The achievements of her day live on, though her worn body rests in mother earth.

The general board of the Young Men's Mutual Improvement Associations passed the following eulogy on her life at their meeting Wednesday, December 7:

Sister Elmina S. Taylor, president of the Young Ladies' Mutual Improvement Associations, having died at her home in Salt Lake City, December 6, 1904, at the age of 74 years, and after 24 years of faithful service as the supreme head of our companion organization, the Young Ladies' Mutual Improvement Associations:

It is Resolved by the General Superintendency, for themselves and for the Young Men's Mutual Improvement Associations throughout the world;

That we express in unqualified terms our praise of the splendid organization of the young women of Zion brought up to its present perfection under the presidency of Sister Taylor;

That we recognize in the vast labor which this achievement has involved, the triumphant consecration of a noble life, whose whole soul—with qualities of mind and heart peculiarly adapted to the duties of leadership—was dedicated to this service;

That we sympathize deeply with the officers and members of the Young Ladies' Mutual Improvement Associations in the sorrow of their parting from their distinguished president, who had won completely their respect for her wisdom, and confidence in her executive judgment, and their unfeigned love;

That we commend the glorious example of her life, in its unselfish devotion to the highest ideals of culture and improvement, to the adoration of the young women of our people, and her memory to the reverence and honor of all who love righteousness, and who delight in the happiness and well-being of their fellow men.

The funeral services were held on Sunday, December 11, in the Assembly Hall, Salt Lake City, and were, by request, con-

ducted by the general board, Y. M. M. I. A., President Joseph F. Smith presiding. The white decorations, the sweet music, and the hearty eulogies of her life, were in harmonious keeping with her pure character, her sweet disposition, and her noteworthy achievements.

President Smith in his closing remarks said:

I endorse without reserve, all that I have heard said today respecting the character, life, labors, virtues, wisdom, judgment and intelligence of our sister, Elmina S. Taylor. Most people of my acquaintance—and I presume it will apply generally—walk very largely in a light that is borrowed, like the light of the moon borrowed from the sun. There are few men and women in the world, who do not seek borrowed light.

But I will give it as an opinion which I have held many years, because of my connection with these Mutual Improvement associations and with Sister Taylor, that she was one of the few in the world who had the light within her, and who had the inspiration and the intelligence that is born of truth, and of the forgiveness of sins, of the cleansing blood of Jesus Christ; and she walked in it, and, therefore, she had power among her associates and her sisters. She was legitimately the head of the organization over which she was called to preside. She borrowed no influence from others. She bore her own influence upon the minds of those with whom she was associated. There came out of her soul the spirit of wisdom, counsel and judgment, and her mind was clear in regard to the truth; she always spoke as one possessed of more than ordinary intelligence, which she really did possess.

She was a strong character. She had a strong personality. But the very strength of that character and personality was tempered and softened by the choicest spirit of kindness, of love, of mercy, and of charity, that ever, in my judgment, adorned woman-kind; and while she possessed this strength of character and this strong personality, it was always bent in the direction of righteousness, in the direction of truth, and for the uplifting of her associates. Herein is where she shone most brightly, because all her thoughts and all her energies were directed in the right channel and for the right cause. And she was singularly free from mistakes, and from those little imperfections or weaknesses which are so often exhibited by fallen human nature. We have lost a valuable soul from among us in the flesh. God bless her memory to all those who knew her; and may her fame and her name be handed down from gener-

ation to generation, by those who love God and strive to keep his commandments.

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#### DR. GROVES LATTER-DAY SAINTS HOSPITAL.

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On the 1st of January, 1905, one of the best equipped hospitals in the West will open its doors for the treatment and amelioration of the sick and afflicted. This is the "Doctor William H. Groves Latter-day Saints Hospital," located in Salt Lake City, at the north of Third East Street, on the bench, between C and D on Eighth, and overlooking the whole city and the valley from the Hot Springs, to the point of the mountain on the south.

This institution came into existence through the bequest of the late Dr. William H. Groves, of Salt Lake City, who, dying, bequeathed \$50,000 toward its construction. In the bequest it was stipulated that the hospital was to be known as "Dr. William H. Groves Latter-day Saints Hospital," and it was likewise inscribed in the will that the institution was to be under the perpetual control of the presiding bishopric of the Church of Jesus Christ of Latter-day Saints. This was on April 26, 1895, but it was not until the spring of 1903, that the money was put into use, when the present magnificent structure was begun, upon the eminence overlooking the city of the Saints.

Up to this time, the Latter-day Saints had never undertaken the erection of a building for the treatment of the sick, and frequently the need of it had been brought home to the benevolent and tender-hearted on many sad occasions. It is true that some years ago the Women's Relief Society, seeing the necessity for such an establishment, and ever alert to relieve and mitigate suffering, began the treatment and care of the sick in a rented house, in what was known as the Deseret Hospital, an institution which, in its time, did much good, but which was brought to an untimely end, for the serious lack of financial support as early as January 1, 1895, after a career of nearly thirteen years.

The present hospital, therefore, is the first of its kind to be erected by the people whose marvelous achievements in the desert, and for the amelioration of mankind in a spiritual way, have become celebrated throughout the world.

The hospital corporation was organized on the 27th day of June, 1903, the managing board consisting of five trustees; namely: William B. Preston, President; Robert T. Burton, Vice-president, Orrin P. Miller, Jos. S. Richards and Franklin S. Richards, with Doctor Joseph S. Richards as medical director, and John Wells, Secretary and Treasurer.

It was discovered before the work was commenced upon the building, July 1, 1903, that the funds which had been donated by Doctor Groves would be sadly inadequate for the completion of a structure such as the trustees thought should be erected by them. The President of the Church was, therefore, consulted, and consented to add as much again to the bequest which had already been made. In addition to this, the Fifteenth Ecclesiastical Ward of Salt Lake City, which had sold its property, donated to the institution \$10,000. The work continued, and the result of the efforts of the builders is one of the finest hospitals in the Western country, equipped with every modern appliance that art and invention have been able to supply for the benefit of the sick and afflicted.

The building is located upon a two-and-a-half acre block, surrounded by a neatly cemented stone wall. The grounds will be laid off in lawns and flowers, with a grove of trees to be planted in the rear of the structure.

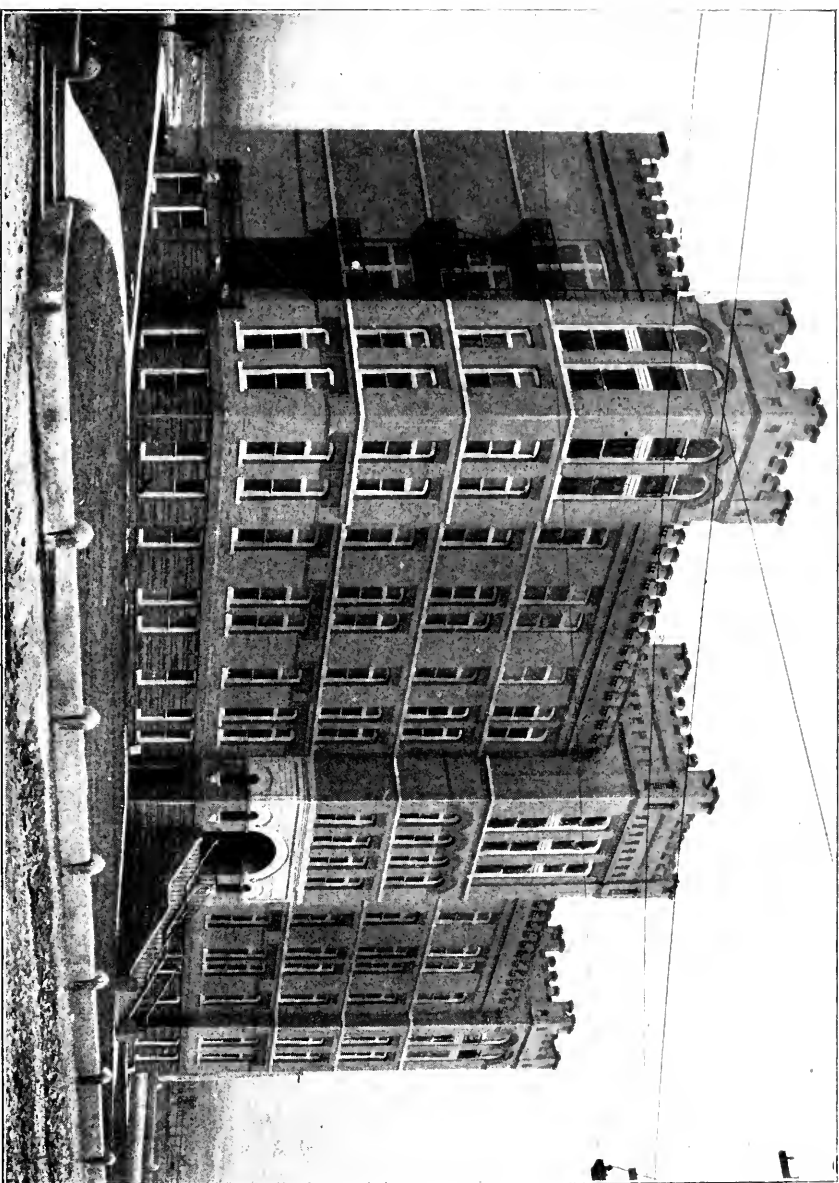
The hospital measures 170 feet by 45 feet, is five stories high, the basement story being built of red sandstone, and the upper four stories of buff brick trimmed with stone. The floors are of cement, and the hallways and rooms are laid with English inlaid linoleum, beautifully finished. The reception room has white marble walls with tiling floor over the cement. There are eighty airy, well lighted, and perfectly ventilated rooms, not including bath rooms, toilets, closets, laundry, and other accessories. Out of this number forty-five are private rooms. Each bed in every room in the house is supplied with a call-button enabling the nurse, from her headquarters on each floor, to be directed by the automatic table in her room to the patient who requires her immediate attention. The rooms are also supplied with telephones making it possible for the convalescent to lie in their beds and converse with their friends in different parts of the city, in neighbor-

ing cities and villages, or wherever the wonderful instrument reaches.

There are eight wards, that will accommodate six persons each, making the hospital accommodations, without crowding, one hundred and six patients. Different charitably disposed citizens have already furnished a number of the rooms, \$5,000 having recently been donated for this purpose. Every room is equipped with electric lights, steam heaters, telephones, as above mentioned, and every modern convenience for ventilation and light. The metal steps of the stairways are laid with interlocking rubber tiles. The automatic elevator carries the attendants from floor to floor, without an operator, responding to the beck and call of the person who desires to be accommodated; he need only touch a button to be taken up or down at pleasure. The doors respond only when the passenger is present, and can only be closed when the persons riding are safely in the carriage.

The laundry is complete in every detail, with electric power, and every modern appliance for the rapid and perfect handling and cleansing of the wash goods of the institution. There is a reception room, a dining room, a kitchen, supplied with modern ranges, closets for fruit, storage of supplies, refrigerators, cold storage, and every other needed equipment for the perfect preparation and care of food. The three operating rooms, in the upper story, finished in white tile and white enamel paint, are supplied with doctor's closets for instruments and clothing, and every known improvement for perfect water supply, sanitation and sterilization of materials and instruments. The doors are furnished with glass knobs, and the water faucets are provided with devices that enable them to be operated with the knee. Arrangements have been made so that the roof of the building, overlooking the beautiful valley, may be used by the convalescent who may thus have the benefit and additional advantage of inhaling the ozone of the mountain breezes, or of lounging in the refreshing rays of the sun, drinking in the pure, light air of the mountains.

The building completed, aside from the donations for the furnishing of the various rooms, has cost in the neighborhood of \$175,000. The balance, outside of the Groves bequest, and the



DR. GROVES LATTER-DAY SAINTS HOSPITAL.





gift of the 15th Ward, having been furnished by the Church of Jesus Christ of Latter-day Saints.

The medical board, as already stated, is controlled by Dr. Joseph S. Richards, who is medical director, and is composed in addition, of Dr. Samuel H. Allen, Dr. Stephen L. Richards, Dr. Charles F. Wilcox, Dr. Ralph T. Richards, at present practicing in the Bellevue Hospital, New York, Dr. Fred Stauffer, Dr. William C. Baldwin, and Dr. Creighton C. Snyder. Miss Dora A. Walls, formerly of Columbus, Ohio, is engaged as chief nurse, and Martha Shields, as Matron.

The institution will be conducted strictly upon business principles, and whatever charity cases are received will be treated only upon the responsibility of some individual or organization; but it is hoped that, as time advances and the immense benefit and value of such an institution to the people will be fully realized, many endowments will be granted, so that help for the needy sick may not be withheld, and that thus the institution may grow and flourish.

The ERA presents, in this number, an excellent portrait of the stately edifice, which will give the reader some idea of its beauty and magnitude.

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### QUESTIONS AND ANSWERS.

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#### *Time of Christ's Visit to the Nephites.*

When did Christ visit the Nephites? Was it during the forty days, or after his final ascension from the Mount of Olives? (See John 20: 17; III Nephi 11: 12; Acts 1: 3.)

While there is room for question, so far as the account given in the Book of Mormon is concerned, whether Messiah's appearance to the Nephites occurred before or after his ascension from the Mount of Olives, the consensus of opinion of Book of Mormon students is, that it occurred after the ascension, and not during the forty days. The only difficulty in the way of accepting this interpretation is the length of time the people were gathered near the temple in Bountiful discussing the strange events; but it must be remembered that the people doubtless came from remote parts

to that central place, impelled by a great desire to be near the sacred center of their land, in their great affliction. This travel would require considerable time, and with fresh additions to the crowd, the subject of the great changes of the land would come up for renewed discussion. Add to this, the fact that these people were of Israelitish descent, and, therefore, given to long periods of mourning over great calamities, and the difficulty is entirely overcome. Furthermore, it was doubtless the design of Messiah that people from all parts of the various Nephite lands would be witnesses of his appearance. Therefore, an impelling desire and a considerable length of time would be absolutely necessary to bring about this great assemblage.

*Meaning of Prison in III Nephi 12: 25, 26.*

What are we to understand by the prison spoken of in III Nephi 12: 26?

The prison referred to in Messiah's instructions, as recorded in III Nephi 12: 25, 26, may be a real or a figurative one, according to the interpretation placed upon the passage. In either case, the meaning is, that it is better to settle difficulties with the one concerned, than to allow the law to intervene.

*Luke 22: 35-38 Explained.*

What is the meaning of the passage in Luke 22: 35-38?

The incident related by Luke occurred just before Christ's crucifixion. It will be remembered that in the early part of his ministry he had instructed his servants to go out without purse or scrip or change of clothing. That was when his ministry was to be accomplished, and the test was to be put to the Jews peacefully whether or not they would accept the Savior through his own preaching and that of his disciples, but they rejected him. He saw the war, bloodshed and misery that would follow this rejection. Therefore, he warned them to expect the old regime to continue no longer, but be prepared for war and hardship. A similar warning is given in Matthew 24: 16-20. Reference is doubtless made to the siege and suffering endured by the Jews soon after Christ's crucifixion, ending in the destruction of Jerusalem, in 70

A. D. Some have thought that in telling the disciples to procure swords that he intended that they should defend him from the Jews who were seeking his life. This is disproved by the fact that when they said they had two swords, he answered, "It is enough;" and further, when Peter attempted to defend him when he was arrested, he rebuked Peter and healed the man whom he had wounded.

*A Question of Presiding.*

If the president of the Young Men's association is not present at the opening exercises and during the preliminary program, and his counselors are there, who should preside, the counselors or the president of the Young Ladies' association?

When the president of the Young Men's association is not at his post, but his counselors are there, they act for him, and one of them should take his place and preside, as far as the Young Ladies' officers are concerned, in the same manner as the president would if he were there.

*Church Government.*

In the absence of the president of the Young Men's association, and his counselors, and the secretary, the bishop called on a member—a high priest—to preside. Was the bishop justified in so doing, when the president of the Young Ladies' association was present?

In answer, the questioner is referred to an article in the IMPROVEMENT ERA, by President Joseph F. Smith, entitled "Church Government," volume 6, page 704. This article answers the question completely. See also ERA, volume 6, page 717, a reply given by President Smith to a similar question.

*The Secretary and his Minutes.*

Should the secretary of the M. I. A., under any conditions, insert in the minutes any more than the subject of a sermon?

This is a matter of choice. A secretary may record an entire sermon, but there is no necessity for it, and it is not advisable. It is usual only to refer to the subject.

## NOTES.

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Take every chance you can get to be kind to your mother and father, because some day there may be no more chances.

Three things to admire: Intellect, dignity and gratefulness. Three things to hate: Cruelty, arrogance and ingratitude.

We do not get many sunshiny reflections from the old frog pond. Gloomy faces are like muddy pools. Smile into them and they give nothing back. Keep a cheery countenance.

Cut loose from every mistake made last year and say "Good-by" to regret. Too late to feel sorry when you are slipping half-way down the barn roof. Dig in the fingers and toes and let every thing else wait.

Sloth makes all things difficult, but industry all things easy, and he that riseth late must trot all day, and scarce shall overtake his business at night; while laziness travels so slowly that poverty soon overtakes him.—FRANKLIN.

Little self denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations,—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—F. W. FARRAR, D. D.

Men may not know how fruits grow, but they know that they can not grow in five minutes. Some lives have not even a stock on which fruits could hang, even if they did grow in five minutes. Some have never planted one sound seed of Joy in all their lives; and others who have planted a germ or two have lived so little in sunshine that they never could come to maturity.—HENRY DRUMMOND.

We must often suffer before we can understand. "There are certain advantages," writes a great German musician, "in choirs composed entirely of boys; but many hymns and anthems, expressive of the highest worship, they cannot sing properly, because they have never suffered enough to understand them."

Wonderful things in nature are done in silence; and much of the good and enduring work of man is unheralded until itself speaks for its creator:

The trees grow silently, and God alone  
Can hear the sap rise to the budding shoot;

And hear, how, in the day time and the night,  
The brown earth nourishes the hidden root.

"To give the white-haired father or mother not only respect, but confidence, to tell the joke and the secret to them first, to accord them cordially the central place in the merrymaking, may seem trivial matters, yet they are not trivial to those who, in the twilight of life, begin to think they are useless or forgotten, and to question whether they shall be missed when they shall go out into the nearing night. Courtesy is but a little thing and costs nothing, and if it is due to any one, it is surely due to the aged among us, especially when these are our parents."

A pleasant story about Andrew Carnegie is told by a tourist from Scotland in the *New York Tribune*:

"At Skibo Castle Mr. Carnegie had during the summer a beautiful rose garden. There were thousands of red and white and yellow roses always blooming there, and the villagers were free to saunter in the garden paths to their hearts' content.

"One day the head gardener waited upon Mr. Carnegie.

" 'Sir,' he said, 'I wish to lodge a complaint.'

" 'Well?' said the master.

" 'Well, sir,' the gardener began, 'I wish to inform you that the village folk are plucking the roses in your rose garden. They are denuding your rose trees, sir.' 'Ah,' said Mr. Carnegie, gently, 'my people are fond of flowers, are they, Donald? Then you must plant more.'"

One of the most hopeful tendencies of the times is the reform which is going on, because of the demand made by large corporations that their employees shall abjure liquor, tobacco, gambling and bad company. This is a strong force for good. A young man who "plays the races," contrary to his father's advice and his mother's prayers, is frequently brought to his senses by the sudden realization that he must quit it in order to hold his position. Every time the point is mentioned, some other large house sees the great value of it and adds the requirement to its book of rules, and so the reform spreads. It tends to hasten the coming of a time when a man will have to be strictly moral in order to obtain and hold a position of trust.—W. P. WARREN.

## IN LIGHTER MOOD.

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Freshman: "That's a beautiful song. It simply carries me away."  
She: "I'm sorry I didn't sing it early in the evening."—*Ohio Wesleyan Transcript*.

A farmer says he has solved the drought problem. He plants potatoes, corn and onions together; the onions bring tears to the eyes of the potatoes in such quantities that the roots are kept moist and a big crop is raised.

"Now, Tommy," said Mrs. Bull, "I want you to be good while I'm out." "I'll be good for a nickel," replied Tommy. "Tommy," said she, "I want you to remember that you can not be a son of mine unless you are good for nothing."—*Louisville Courier-Journal*.

"Wouldn't you like to know how to catch rabbits?" asked a youth who thought himself smart. "Why, yes," said his friend. "Well, you crouch down behind a stone wall, and make a noise like a turnip." Quick as a flash came the reply: "Oh, a better way than that would be for you to go and sit quietly in a bed of cabbage heads, and look natural."

Soon after Singleton's first baby was born, Mrs. Singleton went up stairs one evening and found her husband standing by the side of the crib and gazing earnestly at the child. As she stood still for a moment, touched by the sight, the tears filled her eyes and she thought: "Oh, how dearly Charley loves that boy!" Her arms stole softly round his neck, as she rubbed her cheek caressingly against his shoulder. Singleton started slightly at the touch. "Darling," he murmured dreamily, "it is incomprehensible to me how they can get up such a crib as that for eighteen-and-six."—*Tit-Bits*.

Elihu Root, who has returned to the practice of law in New York City, has engaged a new office boy. Said Mr. Root: "Who carried off my paper basket?" "It was Mr. Reilly," said the boy. "Who is Mr. Reilly?" asked Mr. Root. "The janitor, sir." An hour later Mr. Root asked: "Jimmie, who opened that window?" "Mr. Lantz, sir." "And who is Mr. Lantz?" "The window cleaner, sir." Mr. Root wheeled about and looked at the boy. "See here, James," he said, "we call men by their first names here. We don't 'mister' them in this office. Do you understand?" "Yes, sir." In ten minutes the door opened, and a small.

shrill voice said: "There's a man here as wants to see you, Elihu."—*W. E. S. Fales, in Boston Ideas.*

Since the engagement of pretty Miss X—— has been an announced fact, her small brother has been puzzling his head to understand what it means.

"Why," explained his mother, "Mr. Skaggs has asked sister to marry him. That means that she will live in his house after this, and he'll take care of her."

"Buy her things?" asked the boy.

"Yes."

"Hats and dinners and ice cream and everything?" he persisted.

"Yes," was the answer.

The boy thought it all over for a moment, and then he said:

"Well, ain't that man got nerve, though!"—*Washington Post.*

Grayce: "War! War! War!"

Gladys: "What on earth are you hollering 'war' about?"

Grayce: "I just struck my thumb with the hammer."

Gladys: "Well, what's war got to do with it?"

Grayce: "Don't you know what war is?"—*Louisville Courier-Journal.*

#### REVISED WISDOM AGAIN:

The wages of gin is debt.

You may lead an ass to knowledge—but you cannot make him think.

Actresses will happen in the best regulated families.

Imagination makes cowards of us all.

He that is down need not fear plucking.

Let him that standeth pat take heed lest they call.

The doors of Opportunity are marked "Push" and "Pull."

Nothing succeeds like—failure.

Pleasant company always accepted.

Charity is the sterilized milk of human kindness.

Only the young die good.

What can't be cured must be insured.

He who fights and runs away will live to write about the fray.

Never too old to yearn.

The pension is mightier than the sword.

A fellow-failing makes us wondrous unkind.

Society covers a multitude of sins.

From "The Entirely New Cynic's Calendar of Revised Wisdom, for 1905." (Elder & Co., San Francisco.)

## EVENTS OF THE MONTH.

BY JOSEPH F. SMITH, JR.

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### *Local, November, 1904.*

DIED.—Tuesday, 8th, in Grantsville, of old age, Dorr P. Curtis, born January 21, 1819. At the organization of the fourth quorum of Seventy in Nauvoo, in October, 1844, he became a member. After the exodus he joined the Mormon Battalion and served in company "B" during the campaign.—Thursday, 10th, in Kanab, Charles S. Cram, one of the pioneers of southern Utah. He was born September 10, 1828, and was one of the presidents of the 85th quorum of Seventy.—Monday, 14th, in Centerville, Joel Parrish, a pioneer of 1847. He was born in Leeds county, Canada, Nov. 6, 1827, and joined the Church when ten years of age. During the building of the Nauvoo Temple, he worked faithfully on that structure; was driven from the city of Nauvoo with the Saints, camped at Council Bluffs during the winter of 1846-47, and arrived in the Salt Lake valley, September 22, 1847, in Perrigrine Sessions' company. Later he moved to Davis county where he became one of the leading spirits of pioneer days.—Wednesday, 16th, in Provo, Hannah Reese, who crossed the plains in a handcart company of 1856.—On the same day, in Annabella, Sevier county, Susan J. Gauchatt, a pioneer of 1847, born in Nauvoo, in 1846, aged 58 years.—Friday, 18th, in Salt Lake City, Rudger Clawson, son of Elder Rudger Clawson, aged 20 years.—The same day, in Payson, Levi O. A. Colvin, one of the oldest citizens of that place.—Saturday, 19th, in Shelley, Idaho, George W. Catlin, who served in the Mormon Battalion, in company "C."—Monday, 21st, in Tooele City, Grace Clegg, wife of Benjamin Clegg, born in Scotland, October 11, 1825, and emigrated in 1853.—Wednesday, 23rd, in Cedar City, William H. Dover, born in England, November 15, 1836,



a High Priest in the Parowan stake.—Thursday, 24th, in Springville, Augustus Cox, aged 80 years.—In Provo, 24th, Perrina Campbell, born Canada, August 11, 1813, came to Utah and settled in South Jordan, in 1850.—Friday, 25th, in Salt Lake City, Elizabeth Burrows, born in Carrick-on-Sour, Ireland, March 7, 1829, emigrated thirty-one years ago.—Saturday, 26th, in Independence, Idaho, Mrs. Catherine Johnson, an active worker in the auxiliary organizations of the Burton ward, Fremont stake.—On the same day, in Provo, John F. McKnight was accidentally killed.—Sunday 27th, in Coalville, Susanna O. Williams, an old resident of Summit county, aged 64.—Wednesday, 30th, the funeral of George F. Stratton, one of the oldest residents of Logan, was held. He was born in Kent, England, in 1832, emigrated in 1862, and became a High Priest in the Cache stake of Zion.—In Sugar Ward, November 30, Peter Moore, born England, September 5, 1825, came to Utah in 1871, living first in Hooper, Weber Co., and since then in Salt Lake Co.

UTAH POSTAL BUSINESS.—By a report of the auditor for the postal department, for the year ending June 30, 1904, it is shown that the total receipts in the twenty presidential post offices in Utah amounted to \$320,415; that the salaries of the postmasters were \$30,650; that the expenses of special delivery services were \$1518.16; clerk hire, \$58,370; rents, lights and fuels \$13,478; and the cost of free delivery, \$53,749. Salt Lake stands at the head with receipts of \$197,049.77; then Ogden with \$49,820.10; and Logan with \$12,427.74; Provo with \$12,040.33, and the remainder in other offices, with Park City in the lead with \$8,662.57.

OFFICIAL ELECTION RETURNS.—The official returns from the general election held on the 8th, gives the following totals for the successful candidates in the state, and in Salt Lake county.

	Total	Plurality
Highest electoral vote for Republican ticket.....	62,446	29,033
Joseph Howell, Congressman .....	52,675	15,230
John C. Cutler, Governor.....	50,837	12,790
Daniel N. Straup, Justice.....	57,213	21,186
Charles S. Tingey, Secretary of State.....	54,163	19,817
M. A. Breeden, Attorney General.....	54,297	19,364
J. A. Edwards, State Auditor.....	53,755	18,751
James Christianson, State Treasurer.....	53,806	18,965
A. C. Nelson, Superintendent of Schools.....	54,494	19,973

## SALT LAKE COUNTY.

John C. Mackey, Commissioner, long term.....	13,984	5,185
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Edward D. Miller, Commissioner, short term.....	14,610	6,061
C. Frank Emery, Sheriff.....	14,863	6,377
W. O. Carbis, Treasurer.....	14,574	5,653
I. M. Fisher, Auditor.....	14,657	5,830
Joseph U. Eldredge, Jr., Clerk.....	14,058	5,360
Percy O. Perkins, Recorder.....	14,644	5,977
Parley P. Christenson, Attorney.....	14,073	5,034
Joseph B. Swenson, Surveyor.....	14,661	6,273
Campbell M. Brown, Assessor.....	14,655	5,937

The highest vote for a Parker (D) elector was for F. J. Kiesel, 33,413; for Debs, Socialist, 5,767; Congressman, O. W. Powers, (D) 37,445; for W. M. Ferry, "American" candidate for Governor, 7,959; for James H. Moyle (D) Governor, 38,047.

ONEIDA STAKE ACADEMY.—At the Oneida Stake Academy in Preston, Idaho, on Friday, 11th, the seventeenth anniversary of Founders' day was celebrated. About seven hundred persons were in attendance, including a number of the leading instructors of other Church schools. The exercises were held in the large assembly room of the Academy, and were mostly given by the students. At the beginning of the school year there were two hundred and thirty-six students enrolled.

SALT LAKE CITY'S WATER SUPPLY.—At a meeting of the City Council held Thursday, 17th, a special committee reported that after several months of diligent effort it had secured options on water rights in Big Cottonwood, Little Cottonwood, Mill Creek and Spring Creek, and submitted the report recommending that the city be bonded in the total sum of \$1,000,000, to secure the water under option, and thereby increase the supply of the city, at least four times the present capacity. In addition to the purchase of water rights and the piping, etc., of the water, part of the money from the bonds would be used to complete the sewer system in the southern and western parts of the city. The report was made the special business of the council for Monday evening, 21st, when, after considerable discussion it was adopted, and January 3rd set apart for a special election, in order to place the matter before the people for their approval or rejection.

SCHOOL POPULATION OF UTAH.—Stake Superintendent of Schools A. C. Nelson, on Friday, 18th, compiled the census of the public schools of the state, for the year 1904-5, of the cities of the first and second class. The report showed the total number of students enrolled to be

64,292. Of this number 170 were colored; 32,383 were boys, and 31,909 were girls, a total gain of 627 over the school year of 1903-4.

**DEDICATION OF CHICAGO MISSION HOUSE.**—At the conference of the Northern Illinois district of the Northern States Mission, held Sunday, 20th, the Church building recently purchased in Chicago, was dedicated. President German E. Ellsworth, of the mission, who was in charge of the exercises, reported the conditions under which the property was obtained; President Ben E. Rich, of the Southern States mission, and a number of the elders of the Northern States mission, made remarks, and the dedicatory prayer was offered by Elder Hyrum M. Smith, of the quorum of Apostles. The main auditorium of the Church was well filled, the majority of those present being visitors.

**FISH INDUSTRY IN UTAH COUNTY.**—On the 21st, Fish and Game Warden O. A. Slade, of Utah county, made a report for State Warden Sharp pertaining to the fish and game obtained for private and commercial use in Utah county, during the years 1903 and 1904. The report is, without doubt, a revelation to the majority of the people of this state. Hundreds of thousands of pounds of fish are annually imported into the state to supply the local markets; but it appears from Warden Slade's report that this is an industry that it is well to cultivate, as Utah has many lakes and streams to supply abundantly many varieties of fish which at the present time are mostly imported.

According to the report 749,090 pounds of fish, in the year 1903, were caught in Utah county, valued at \$18,385.50. In the year 1904, the number of pounds had increased to 864,945, valued at \$22,522. In the two years 500,000 lake and brook trout fry had been distributed.

The sum of \$200 was paid in fines, and \$3,535.50 is the estimate of the value of the game shot during the two years. The report is underestimated, from the fact that many did not report, as their fish or game was for private use. Warden Slade also recommends that several varieties of fish be procured of the better kinds to supplant the hardy but common fish found so plentifully in Utah lake.

**JACOB RIIS' LECTURE.**—The first of the series of eleven lectures to be given this winter under the direction of the M. I. A. Bureau, was given in Barratt hall, Tuesday, 22nd, when Jacob Riis, the noted author and philanthropist, delivered his lecture, "The Battle with the Slum." Over eleven hundred people crowded into the hall, while a large number were turned away, being unable to gain admittance. The lecture was brilliant and instructive, portraying many of the unsavory conditions

existing in the large cities, and the thorough and humane methods employed in eradicating the same.

**MURRAY LABOR TROUBLE.**—Tuesday, 22nd, the citizens of Murray met in mass meeting to consider the advisability of taking action to replace the aliens employed at the smelters. Mayor J. H. Stratton presided at the gathering, which was attended by the City Council and about three hundred citizens. The main objections raised were that many of the Greek and Austrian employees were peace-disturbers, living in unsanitary surroundings, hoarding their earnings for the purpose of returning to their native lands, to live in luxury, according to the standards there. Mayor Stratton stated that this did not apply to all the foreign elements, for many were good at heart, but that wherein they refused to become permanent residents and citizens they were not desired in the community. A second meeting of a like nature was held on Monday, 28th, at which a committee was appointed to try to solve the difficulty.

**DEATH OF ELDER MANTLE.**—Elder John Willard Mantle, of Taylorsville, Salt Lake county, died on the 25th, in Baltimore, where he was laboring as a missionary in the Eastern States mission. He was the son of Llewelyn and Catharine Watkins Mantle, and was born in Salt Lake City, July 24, 1854. On the 29th of September, 1903, he was set apart by Elder Seymour B. Young, for a mission to the Eastern States, and left for his field the following day, where he labored faithfully. His health some time ago began to fail, due to some internal complications. On the 18th of November, he underwent an operation, after which he appeared to be rapidly recovering, but on the 25th he was seized by a severe spell of sneezing which evidently affected his heart, and it, being weakened by the operation, and perhaps by the anesthetic, could not resist the strain. The remains were brought home by Elder Wilford M. Allred, of Spring City, who arrived in Salt Lake City, on the fifth of December.

*December, 1904.*

**DIED.**—On Thursday, 1st, in Salt Lake City, Eli B. Kelsey, born Tooele, Utah, May 6, 1853, a prominent real estate dealer, and son of Eli B. Kelsey, of pioneer days.—In Richfield, 1st, Marie Morrison, born Denmark, fifty-eight years ago, and came to Utah in 1859.—In Gunnison, 1st, Mary Shephard Baxter, born Scotland, December 5th, 1830, and came to Utah in 1863.—Saturday, 3rd, in Carbon county, Hannah Powell, an active worker in the Sunday School, Primary and Relief Society of the

Sunnyside ward.—Tuesday, 6th in Salt Lake City, Elmina S. Taylor, President of the Y. L. M. I. A. since 1880. She was born in Middlesfield, Otsego county, New York, September 12, 1830, and spent the greater portion of her life in Church work.—Wednesday, 7th, in Monroe, Benjamin Barney; a High Priest of the Sevier stake.—Thursday, 8th, in St. George, Belanthon Burgess, a pioneer of Washington county.—Friday, 9th, in Monroe, Catherine Jones, a pioneer resident of that place.—Saturday, 10th, in Springville, John E. Allenan, a prominent citizen of that place.—On the 10th, in Salt Lake City, Albert J. White, a pioneer resident of Utah.—In Los Angeles, on the 10th, H. J. Faust, a pioneer of 1851. In the early days he performed the perilous task of carrying the mails between Utah and California points. At the time of his death he was returning to Utah from El Paso, Texas, where he had been as a delegate to the Irrigation Congress.

SCHOOL ELECTIONS.—An election for members of the boards of education in Salt Lake, Ogden, Provo and Logan, was held on Wednesday, 7th. Only little interest was taken, and many of the old board members were re-elected. In Ogden, the whole Democratic board was re-elected, excepting one member—H. H. Thomas, Republican, 5th ward. In Salt Lake City, the citizens of all political creeds placed a non-partisan ticket in the field which was opposed by the "American" (anti-"Mormon") party, which also nominated candidates in each of the five precincts. The claim of the anti-"Mormon" party was that the non-partisan candidates were the tools of the Church. A very light vote was cast, and because of the lethargy manifested, the anti-"Mormon" party succeeded in electing their candidate in the fifth precinct. All the other candidates of the non-partisans were elected. The candidates in the five precincts were as follows: First—Charles S. Martin, N., J. J. Corum, A. Second—Arnold G. Giauque, N., B. F. Redman, A. Third—Oscar W. Moyle, N., John D. Hagman, A. Fourth—Matthoniha Thomas (long term), N., H. C. Edwards (short term), N., E. O. Howard (long term), A., W. M. Ferry (short term), A. Fifth—G. B. Pfoutz, N., Joseph Oberndorfer, A.

SENATOR REED SMOOT.—The investigation by the Senate committee on privileges and elections resumed the hearing in the case of Senator Reed Smoot, Monday, 12th. A large number of witnesses have been subpoenaed, among them being John Henry Smith, Charles W. Penrose, George Roynolds, Geo. H. Brimhall, John Nicholson, J. E. Hickman and William Budge.

FARMERS AND SMELTER SMOKE.—For many months past there have

been considerable agitation in Salt Lake county in regard to the deadly fumes from the Murray smelters. Several mass meetings have been held, and in many ways the differences between the farmers whose lands have been damaged, and the smelter authorities, have been discussed, with an attempt at some kind of settlement, but without success. On Monday, 12th, a petition signed by 819 residents of Salt Lake county was given to the county commissioners requesting that the smelters be declared a nuisance. It is to be hoped that some satisfactory solution to this question may be speedily reached, since both interests are of vital importance to the material welfare of the people.

*Domestic.—November, 1904.*

THE IRRIGATION CONGRESS.—The twelfth National Irrigation Congress convened, in El Paso, Texas, Tuesday, 15th. The assembly was called to order by President William A. Clark, Senator from Montana. The other officers were Lewis W. Shurtliff, Utah, 1st vice-president; W. C. Johnson, Colorado, 2nd vice-president; John Hall, Texas, 3rd vice-president and Col. H. B. Maxson, Nevada, secretary. Shortly after the congress convened letters from President Roosevelt, in which he expressed his regret for his inability to be present, and another from President Diaz, of the same import, were read. The principal subjects discussed were pertaining to irrigation and forestry, and many excellent papers were presented. On the 17th, delegates from Mexico, Texas and New Mexico occupied the attention of the congress. Their discussion was concerning the head waters of the Rio Grande river, a subject that has occupied the attention of Congress and the courts for several years. It was finally decided to erect a dam at Elephant Butte, New Mexico, for the purpose of storing the water whereby thousands of acres on both sides of the Rio Grande may be reclaimed, and thus the differences which have existed were amicably settled. One of the important features of the Congress was the granting of a request made by the Mexican delegates that they might be given permanent recognition in the Congress.

Before the close of the Congress, Portland, Oregon, was selected as the next place of meeting, and the following general officers were elected for the ensuing year: Governor George C. Pardee, California, president; Judge Lewis W. Shurtliff, Utah, 1st vice-president; J. H. Stevens, Florida, 2nd vice-president; and J. T. Richards, Oregon, secretary; C. B. Booth, N. Y., chairman executive committee. Honorary vice-presidents from each of the States were chosen, also one member from each on the executive committee. Utah's representatives are John Henry Smith,

vice-president, and Fred J. Kiesel, member of the executive committee. The Congress was pronounced by the delegates one of the most successful ever held.

**STATUE OF FREDERICK THE GREAT.**—The statue of Frederick the Great, presented to the people of the United States by Emperor William of Germany, was unveiled at the army war college, in Washington, on Saturday, 19th, with elaborate ceremonies. The statue, which is a replica of the one in the royal palace at Potsdam, was presented by the Kaiser as a token of his gratitude for the reception accorded Prince Henry while in this country, and as a gift of friendship to the American people. President Roosevelt, in accepting the statue from the German ambassador, Baron Von Sternburg, in behalf of the people of the nation, said: "I accept it with deep appreciation of the friendly regard which it typifies for the people of this republic, both on the part of the emperor and on the part of the German people. \* \* \* \* I most earnestly pray that in the coming years these two great nations shall move on toward their several destinies knit together by ties of the heartiest friendship and good-will."

**MISSOURI BUILDING BURNED.**—During the night of Saturday, 19th, the Missouri State Building at the Worlds Fair, St. Louis, was burned. The fire was caused by an explosion of a hot water furnace in the basement. The building with its furnishings, worth about two hundred thousand dollars, was entirely destroyed. It was the most elaborate of all the state buildings at the Fair.

*December, 1904.*

**ST. LOUIS FAIR CLOSED.**—The great Louisiana Purchase Exposition, at St. Louis, closed on Thursday, December 1. The Fair was the largest and the most elaborate ever held. During the seven months that it was open the admissions were 18,317,457, and out of that number about 11,000,000 paid the entrance fee. The paid admissions at Chicago, in 1893, for the six months, were about 10,000,000 more than at St. Louis, but notwithstanding this the St. Louis Exposition managers expect to settle all claims, and when their affairs are wound up, to be free from debt. In regard to this, the *New York Times*, says: "It is very creditable to the managers of the St. Louis Fair, that they should have succeeded in carrying out their ambitious program without finding themselves confronted at the end with a huge deficit, and certainly no thinking American will deny, with respect to the fair, that it was worth to the country all it cost."

"Every resource of liberality was exhausted," says the St. Louis

*Globe-Democrat*, "to give visitors the limit of amplitude for their money. The Fair throughout was run for high ideals, for merit, beauty and completeness, as an exhibition of skill and progress for the earth. Everything planned was accomplished, if within the compass of human endeavor. Looking back over the seven months of the Fair, and the years of preparation, St. Louis rejoices that the achievement hoped for was reached beyond the dreams of the sanguine, and will stand in history as a splendid realization."

*Foreign, November, 1904.*

THE BALTIC FLEET COURT OF INQUIRY.—On the 30th, President Roosevelt appointed Rear Admiral Charles Davis, as the American member of the Dogger bank court of inquiry. About the same time Great Britain appointed Rear Admiral Beaumont as her representative.

Admiral Fournier was chosen, on the day previous, as the French representative; and Admiral Baron Von Spaun, on the 30th, by Emperor Frances Joseph as the fifth representative in case the four fail to agree. Spaun was the former commander of the Austrian Navy.

*December, 1904.*

INAUGURATION OF PRESIDENT DIAZ.—On Thursday, 1st, in the city of Mexico, the inauguration of Porfirio Diaz, as president of the Mexican republic for the seventh time, and of Senor Don Ramon Corral as vice-president, took place in the chamber of deputies, under most favorable circumstances. The term of office, as in the United States, is for four years; but in Mexico there is no rule, implied or otherwise, limiting the president to any set number of terms, as is the case in our country. At the time of the first inauguration of President Diaz, in 1877, the constitution of Mexico limited the term of the president so that he could not succeed himself, and at the close of President Diaz' first term, Manuel Gonzalez was elected. The administration of Gonzalez, however, was such a marked contrast to that of Diaz, being characterized by corruption and extravagance, that the united people demanded the return of Diaz to office. The Constitution was amended, and from 1884 to the present time, Porfirio Diaz has been re-elected successively. He has done so much for Mexico, and under his guiding hand the republic has advanced with such rapid strides, that, should he desire to retire from the Presidency, it would be over the protest of the Mexican people. He was born September 15, 1830, in the State of Oaxaca. On his father's side, he is of Spanish descent, while his mother was a Creole of Spanish and Mexieca (Indian) descent.



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